

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVI

NEW SERIES
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Baptists Near and Far

You will find the W. M. U. page this week numbered page 13, on account of double paging the B. Y. P. U.

In Georgia there were 38,890 Baptists in 1833. In 1933 they numberer 461,182, and this latter figure does not include the negroes.

We hear that the meeting at Brookhaven in which Dr. Zeno Wall was to have assisted this week, had to be canceled.

In this country we try to bring back prosperity by raising wages. In Italy they do it by reducing wages. This is a funny world.

Mr. and Mrs. Hardin of Burk Burnett, Texas, have recently given \$250,000 to Simmons University, a Baptist school at Abeline, Texas.

C. N. Kimberlin baptized 97 at the close of a meeting in Oakdale, La., in which he was assisted by D. A. Youngblood.

Reports come to us of a fine meeting of the Preachers' Conference at Canton last Monday. The next meeting will be merged with the Evangelistic Conference at Clinton in June.

Oklahoma Baptists will support Miss Elizabeth Routh, daughter of the Baptist Messenger editor, who has recently been appointed a missionary to Africa.

Three broadcasting stations in Fort Worth will give out the messages of the Southern Baptist Convention. Mississippians will probably be able to hear only one of these, WBAP, 800 k.c. on Wednesday 2:15 to 2:45 p. m.; Friday 2:30 to 3 p. m.; Sunday 4:30 to 5 p. m.

Is Cradle Roll work worthwhile? Through the work of the Cradle Roll Department in one of our Sunday schools, five parents were won to Christ and thirty-five mothers who otherwise could not attend Sunday school became regular members of the Mothers' Class. Do you have a functioning Cradle Roll Department in your Sunday school?

May 27, a special day in your Sunday school—Any Sunday school, city, town, or rural, can help build a strong Cradle Roll Department by observing Cradle Roll Day the last Sunday in May. A short, beautiful program has been prepared for this special purpose. Order from the Elementary Department, Baptist Sunday School Board, the number of copies of "Cradle Roll Revue" you need.

First Church of Hattiesburg is this week celebrating its fiftieth anniversary. On Sunday morning President Holcomb spoke; on Sunday night Pastor Harvey spoke on "The Ideal Layman"; Monday evening was Fellowship Night, participated in by other Baptist pastors in the city. On Tuesday there was a "Sacred Concert"; Wednesday was Family Night; Thursday came Woman's Night with Mrs. Trotter and Mrs. Yarborough participating. Young People's Night on Friday with Dr. Nelson speaking. Sunday, May 13 is Mothers' Day with Dr. W. F. Yarborough speaking. What a great history this church has made in fifty years. Former pastors are Drs. L. E. Hall, I. P. Trotter, J. T. Christian, W. F. Yarborough and E. H. Marriner. The present pastor, Dr. T. F. Harvey, is baptizing nearly every Sunday.

Monday morning we saw Pastors Ferrell of Magee and D. W. Moulder and brother J. H. Lane on their way to Mendenhall to attend their monthly preachers' conference. We wanted to go with them but had to hurry back to the work at the office.

The Union Signal, the excellent journal published by the National W. C. T. U., is publishing the facts concerning the "National Society for Temperance by Education." This is sponsored by an advertising agency, according to the Signal, which is putting on a great campaign of advertising in the interest of beer, and is evidently sponsored by the brewers. It is another case of using the livery of heaven to serve the devil.

It is commonly reported that the liquor interests are waving the big stick over the heads of many daily papers, and perhaps other papers, by offering them big contracts of advertising and warning them that these contracts are only available in case the editorial and news policy are in accord with the advertising. The daily papers have a great and grave responsibility in the matter of morals. To be muzzled or controlled by the liquor business in order to wreck lives and homes and business would bring discredit upon one of the most potentially useful agents in the world. Recall the words of Isaiah 56:10, "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark."

The Executive Committee of the United Drys, representing every part of Mississippi, met in Jackson last Saturday and planned the campaign to defeat the hard liquor licensing bill which the people will vote on July 10. Mr. Nate Williams of Meridian was elected executive secretary and manager for the campaign. He is an able lawyer and chairman of the Lauderdale County Democratic Committee. He will give his whole time to this matter until after the election, having his headquarters in Meridian. Mr. S. J. Purvis, representative from Union County, is assistant manager, and will be very helpful in this work. Every county in the state will be organized; some of them are already. An effort will be made to reach every voter in the state. If the people who believe in keeping Mississippi dry can be gotten to the polls, the state will stay in the dry column.

Sunday was as usual a busy day with the editor. He was privileged to preach at Durant Sunday morning for Dr. J. S. Riser who preached the commencement sermon at West, where a wonderful service is reported. We were requisitioned to teach Dr. Riser's Sunday school class, also the young men's Bible class taught by Mrs. Ray and the T.E.L. class of ladies. These made an inspiring group. Leaving in the early afternoon we reached Magee in good time for the evening service. Here the churches had come together for a union service in the interest of prohibition. There was a good congregation and they are in genuine sympathy with the dry cause. Pastor Ferrell added a brief and forceful message, as did also brother Williams, a Methodist preacher. The pleasure of this visit was greatly enhanced by a night in the home of Mr. and Mrs. X. O. Steele with whom we are pretty closely related.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

SACRIFICING TEACHERS

It is doubtful whether any citizens have sacrificed more during the financial depression than have our school teachers. This is true with many who teach in the State schools. It is true of the majority who have taught in our denominational schools. They have sacrificed without complaint. For this reason, many of them are unable at present to contribute to our Debt Paying fund. In fact, they have already contributed. They have been forced to contribute in many cases because the support which the colleges had received was not sufficient to take care of salaries. Many, however, have, in spite of the cut in salary, contributed to the extent that they were deprived of actual necessities of life.

Our Baptist constituency do not realize what sacrifices we have forced many of these teachers to make. Some of our schools have been kept open because of their sacrifices. It is not right that we should force them to make such sacrifices in order to keep our schools going, for they have, as a rule, spent more time and money and energy in preparing for their life's work than have people in almost any other vocation, or avocation.

To be more specific, and in order that our people throughout the State may understand and rally to the support of our schools, we will take them college by college. Blue Mountain, under the leadership of its President, has taken in almost enough money to meet the running expenses. But the members of the faculty have gone for months at a time without much remuneration. They have received scarcely enough to keep them alive. The reason is that the funds taken in had to be used for paying the debts of the denomination. In every appeal made by the denomination up to this year, the faculty have been conspicuous for their generosity. This dates even back to campaigns which were put on before the launching of the Seventy-Five Million Campaign. This writer recalls with what promptness the faculty from the President down paid pledges made to educational campaigns for endowment and buildings for the various colleges of our denomination. While making these sacrifices, they have turned down, from the President on down, several much more remunerative positions in order that they might keep the college of the denomination functioning. The faculty and officials of the college have contributed to the Alumnae Building Fund approximately \$10,000.00 in the past five years. In addition to this and prior to this, they contributed sums in excess of \$10,000.00. We know from their past record that they would be contributing as liberally now as formerly were the denomination doing its duty towards them, and had the denomination been carrying out its promises to the college. To be more specific, the

(Continued on page 5)

Sparks and Splinters

Here are excerpts from a news dispatch from Washington on May 2 in regard to the liquor situation:

Opponents and supporters of the Eighteenth Amendment agreed in the Senate today that unless the flow of bootleg liquor is checked the United States will return to prohibition.

Senator Borah (Republican, Idaho) a dry leader, charged that "bootleggers are dictating our laws regarding liquor taxes."

Senator Walsh (Democrat, Massachusetts) long-time advocate of repeal, said "Christian and religious people will not tolerate existing conditions."

"As one who urged repeal," Walsh said, "I have been disappointed."

On May 10 Secretary of Treasury Henry Morgenthau will send about 4,000 men—equal to the forces in prohibition days—to enforce repeal liquor laws. They will include 1,850 men to combat illegal manufacture of whisky and 1,000 to supervise legal distilleries.

Borah read newspaper accounts of drinking by children and of employment of girls to dance in beer halls and night clubs.

"For myself," he said, "I would be in favor of increasing taxes rather than decreasing them. I think prices should be pretty high when liquor affects the manhood and womanhood of our country in this manner.

"The country is flooded with bad, illicit liquor. It appears now that repeal has had practically no effect with respect to halting distribution of illegal liquor. The trouble is not the taxes but with the profits being made by these liquor dealers. The remedy lies in the hands of Mr. Choate."

Mr. George Andrews for many years Sunday School Secretary for Georgia Baptists passed away about ten days ago.

South Carolina has a referendum on prohibition to be voted on in August, similar to the one in Mississippi coming July 10.

It is said that the largest protestant church in the world is an Abyssinian Baptist Church for negroes in New York City, with a membership of 11,000. Our observation is that when a church passes the 500 mark its usefulness is inversely proportioned to its size.

On Sunday morning, April 30, at the First Baptist Church, Oxford, brother Douglas Cooper Hartley, student at the University of Mississippi, was ordained to the ministry. Brother J. L. Henderson of the Pleasant Grove Baptist Church of Pontotoc County delivered the charge to the church and to Bro. Hartley, in which he stressed the importance of the preached word of God. Next followed the scripture reading by Bro. James F. Hartley, father of the boy to be ordained. By request of the candidate, Rev. F. M. Purser, pastor of the Oxford church, preached the ordination sermon. A copy of the Holy Bible was presented to the young minister by Dr. C. Longest, deacon of the church in Oxford. Brother Cooper Hartley pronounced the benediction.—Birnie Keating.

John S. Ramond, Pastor's Associate in First Church, Shreveport, writes: "Baptists living east of the Mississippi River are extended a cordial invitation to stop off at Shreveport, the home of the President of the Southern Baptist Convention, for a brief visit, enroute to the Convention at Fort Worth. The I. C. arrives in Shreveport at 1:15 p. m., and the T. P. leaves for Fort Worth at 2:40 p. m. Hospitality Committee will meet trains Monday and Tuesday, May 14 and 15, at 1:15, and take guests for a sight-seeing tour of the city, including the great First Baptist Church, Dodd College for Girls, Barksdale Field—the world's largest airport, the world's greatest oil and gas fields, and scores of other interesting places, returning to train before 2:40. Drop us a card, if you're coming."

Patients in the Chicago Keely Cure Hospital for January of this year were 55 per cent more than the same month last year, according to the Chicago Tribune of March 9.

H. I. Rushing who recently went from Mississippi to Woodville, Texas, welcomed 36 in the church at the close of a meeting in which he was assisted by W. H. Andrew.

Dr. L. Bracey Campbell of First Church, Canton, preached in a revival meeting at Center Terrace Church last week, a Baptist church in the northern end of Canton.

Last week the church at Beaumont was in the midst of a good meeting, large crowds and fine interest. Pastor A. L. O'Bryant was assisted by H. L. Spencer preacher, and Luther Turner singer.

Pastor Zeno Wall reports a pentecostal day in his church at Shelby, N. C., when 89 were added to the church in one day. A debt of \$6,000 on the church was paid off. Preaching by J. W. Kramer of Denver.

And now the liquor folks are wailing that in Ohio at least the people are not buying the legalized liquor, and they are wondering if it was all a mistake about the people wanting liquor, or if the bootleggers are getting all the business.

The American Tract Society printed more literature in March than in any month of its more than 100 years history. It has nineteen missionaries laboring among many nationalities in and near New York City; others in other parts of the country.

Now the same liquor boosters who a few months ago were saying that legalizing the sale of liquor would put the bootlegger out of business are telling you that the bootlegger can never be suppressed. And which time are you to believe these boys? Neither one.

Pastor G. C. Hodge of Biloxi writes: "We have just reached for the first time the requirement for an A-1 Standard Sunday school, under the leadership of Major E. L. Hunter, Supt. We are striving to reach the AA-1 Standard by 1935."

The Baptist Standard quotes this from the Dallas Morning News (editorial): "Merchants in Dallas and Fort Worth are alarmed over the inroads made on the buying power of their communities by continued betting on horse racing." And much more to the same effect. Betting on horse racing was recently legalized in Texas.

Pastor B. W. Walker has resigned at Hollandale, effective June 1st. He says "I have found in the church here more consecrated Christians than in any church of my acquaintance." His plans for the future have not been made yet. He has done a work at Hollandale that will commend him to any good church.

Pastor R. D. Pearson of Macon writes that Dr. H. M. King of Jackson, former pastor at Macon is with them in a meeting last week and this: "His messages are heart-searching and most helpful. Attendance and interest good, crowds increasing daily. There are evidences of the Lord's presence among us. We are praying for a great revival for the Lord's glory."

Pastor Frank Q. Crockett, who is now in his fourth year with the Baptist Church of Farmington, Mo., is to deliver the Introductory Sermon for the Centennial Session of the Missouri Baptist General Association, meeting in Saint Louis in October. While pastor at Tunica, he secured a graduate degree from the State University, majoring in American History, and was Dean of Will Mayfield College of Marble Hill, when it closed its doors.

Here is how one man characterizes this queer present-day world: "All the white women are trying to put kinks in their hair while all the colored women are trying to take them out. We decided that people were drinking too much liquor so we are giving them more liquor to get them to drink less. People were starving, so we decided to stop raising so much wheat so they would have more bread to eat. People were wearing ragged clothes, so to help them get new ones, we decided to plow up the cotton."

The Baptist Bible Institute and the Baptist Hospital in New Orleans had last week a joint commencement, with several Mississippians among those graduating. Dr. Henry Alford Porter of Charlottesville, Va., was commencement speaker. Among the Mississippians graduating from the Institute were W. L. Holcomb, president of the class; S. A. Murphy, pastor of Valence Street Church, and C. H. Ellard who becomes pastor at Carrollton and North Carrollton.

Yalobusha Baptists held their fifth Sunday associational meeting at Oakland last Sunday. Being given a cordial invitation the editor alighted from the train Saturday evening to be taken under the care of brother Dollahite in whose home we found refreshing hospitality, as also presented the "Scripture Basis for nings whom we had known almost from the year one. Early Sunday morning Pastor Page had the music started and the house began filling up. And speaking of singing the two songs by two little children of the Page and Pate families were about the sweetest we have heard in a long time. The children in Jerusalem sang when Jesus made his royal entry. Brother Page also presented the "Scripture Basis for Evangelism" and he did it very helpfully. Bro. G. E. Denley, moderator of the Association, presided, and he kept to the time and kept moving. He also taught well the class of adults in the Sunday school. Brother R. L. Breland moved the people deeply with his discussion on evangelism. The editor preached an evangelistic sermon on the "First Great Revival." In the afternoon brother J. B. Flowers of Tillatoba church spoke on Baptists and Evangelism. It was so well thought out and well expressed that we have asked him to give it to our readers and we hope he will at the earliest possible date. The editor spoke by request on Prohibition, in preparation for the vote on this question July 10. Pastor J. M. Metts of Water Valley made an excellent talk on Prayer and Evangelism. The fellowship in this meeting was fine, and it was good to see the brethren and sisters linger for delightful converse.

BR BAPTIST RESPONSIBILITY IN REGARD TO EVANGELISM

The world has yet to place on the shoulders of man a responsibility equal in importance or as necessary in fulfillment as the God-given responsibility of evangelism. It is of such colossal importance that it ranks among the first of the Christian life. It is so stupendous in magnitude that it offers as great a challenge for constructive service as time will ever offer.

The teachings of Christ are very definite in regard to this responsibility. In Matt. 5:14 he says, "Ye are the light of the world." So we find that our lives are like signposts that should point upward to the pearly white gates of the city of God, like billboards that should advertise the virtues of regeneration and sanctification, like beacon lights that should guide the weary sinner into the blessed channel of God's mercy.

In meeting this responsibility as Baptists we find that it presents three challenges. The first one is that it is A CHALLENGE TO THE EXISTENCE OF OUR FAITH. One of the main reasons we exist as a denomination is for the purpose of carrying the news of salvation to a lost world. We don't gather in our churches from Sunday to Sunday merely for the purpose of giving the smart the opportunity to display the newest fashions, to give the preacher an opportunity to fill the air with the fragrance of meaningless but beautiful words, or because we have nothing else to do with our time. We meet for the purpose of receiving information and securing strength so that we may be able to point the lost to a light whose steady beaming rays make clear the pathway to an eternal home, to a physician whose tender hands can heal the wounds of a broken heart, to a pilot who can steer the frail bark of humanity past the rocks

(Continued on page 6)

News and Truths About Our Home Mission Work

J. B. LAWRENCE, Executive Secretary-Treasurer, Home Mission Board

Some Christians act as if they had eternity in which to carry out Christ's program of world evangelization; not even God Himself has this much time.

Southern Baptists need to be delivered from narrowness of vision as to the nature, character, extent, magnitude, importance and insistence of the enterprises of the Kingdom of God.

One should not wait until he has crossed an ocean to become a missionary; he should go after sinners right where he is. The souls-winning passion, which is the motivating impulse in missions, must, to be real, be in one's heart and not hidden away in some official task.

THE ITALIAN MISSION AT BIRMINGHAM

Our faithful missionary to the Italians in Birmingham, brother A. Pucciarelli, writes very interestingly of his work. He says, "In our two missions we took a special offering for Home Missions on Sunday, March 25th. The Mission at Cardiff gave \$5.00 and the mission at Birmingham gave \$5.00." These are splendid contributions from these weak mission points. For forty years Italians have been in these two centers but, according to brother Pucciarelli, there was not a profession of faith among these Italians until the Home Mission Board sent a missionary to them. They did not have a chance until Southern Baptists, through the Home Mission work, gave them a chance. There are tens of thousands of other groups like these in our homeland. Dear reader, pray that these foreigners in our midst may have a chance.

BETTER EQUIPMENT NEEDED AT PANAMA

Rev. Jas. A. Blake, one of our missionaries in the Canal Zone, writes about the work in the Zone which is moving along nicely, but the workers need better equipment in order that they might work to the best advantage. He says, "Our church and school buildings which are wooden structures are badly in need of repair. We have made strenuous efforts to raise some funds for the purpose of putting them in order. Then, our school building which is an absolute necessity for the rapidly increasing number of children in our community is also in a dilapidated condition. It needs to be completely overhauled to enable us to carry on the big work among the young that God has put in our hands. Because of the poverty of our people and the extreme sacrifice that they have been making to carry on the work they are not in a position to make the needed repairs on these buildings."

The Home Mission Board is not in a position now to repair these buildings. Here is a good place for some devoted Baptist to put some money that will count in the future gloriously for the coming of the Kingdom of God. Let us pray for brother Blake and his work.

A GREAT MEETING AMONG THE SPANIARDS

Rev. J. B. Parker, Home Board missionary to the Spanish-speaking people in Arizona and New Mexico, reports a meeting at Wilcox, Arizona, which is one of the best he has had since entering this work. He writes, "At the close of the meeting there were about twenty-five who professed conversion. The interest was at a high tide from the very first service. On the first night of the meeting at the close of the sermon the meeting was turned into a round table discussion of New Testament teachings. About three more sermons were preached that night in answer to the questions that were asked. Some of the people wanted to stay all night. A Sunday school was organized for these people at the close of the meeting. The English-speaking

church is to sponsor this mission." There are 260,000 Spanish-speaking people in New Mexico and many thousands in Arizona. Pray for brother Parker.

INTERESTING PARAGRAPHS FROM HOME FIELDS

The following is clipped from a recent letter from Dr. J. W. Newbrough, Baptist Rescue Mission, New Orleans: "We have three young preacher boys, twenty-four and under, attending B. B. I. and staying with us. The youngest, not yet twenty, was converted in this mission in the early fall and after working for me a while, driving the car, he felt called to preach and wanted to enter B. B. I. He is now attending B. B. I. and aiding in our work here in the mission.

Rev. Andres R. Cavazos, our missionary at Laredo, Texas, baptized last year 19 candidates. He distributed 2,000 tracts. He has a mission at Rancho Blanco and reports that the work is increasing in power in his field.

Rev. J. A. Lopez, missionary to the Mexicans located at Pearsall, Texas, has secured five subscribers to the Hundred Thousand Club in the mission at Pearsall. He has also organized at Hines, Texas, a church with twenty-four members.

Rev. I. E. Gonzales, missionary at Austin, Texas, has just closed a revival meeting at Stockdale, Texas, where there were ten professions of faith. He has also eight candidates ready for baptism at the Mexican church at Austin, Texas. He sends \$10.00 on the March Week of Prayer Offering for Home Missions from his church. This is an important mission field and brother Gonzales is doing good work.

Rev. D. D. Cooper, missionary to the Kickapoo Indians, writes that they have their chapel moved to its new location and the work is progressing in a very encouraging way. He says, "We like our new location fine. We have conversions almost every service."

Miss Ollie Lewellyn, our missionary to the Chinese of San Antonio, Texas, writes: "The churches of this city seem to have renewed their interest in the work as I have on invitation visited some of them as many as five times in the past month. I am still praying for a native helper." Let us join with her in prayer that God will provide a Chinese to aid this good woman in this important work.

Rev. G. O. Foulon writes that he is holding a meeting in an abandoned church building near Christopher, Illinois, in a German settlement composed of Lutherans and Catholics. He reports six conversions to date, all Catholic. He organized a Sunday school there last Sunday and he expects to preach for these good people occasionally. It is interesting to read of one entire Catholic family professing faith and being baptized. Brother Foulon is doing a great work.

Rev. Donato Ruiz, our good Mexican missionary located at San Angelo, has been invited by Secretary Godbold of Missouri to hold meetings among the Mexican and Spanish-speaking people in Kansas City and St. Louis in the late spring or early summer. Brother Ruiz reports a great service last Sunday. Three fine young men and one charming young lady were baptized into the San Angelo church, and seven more were approved for baptism. Ruiz is a great soul-winner.

EDUCATING CHILDREN OF HOME MISSIONARIES

The W. M. U. of the South has very generously provided a fund for the education of the children of our foreign missionaries, but so far no provision has been made for the education of the children of home missionaries. No difference should be made between these two groups of missionaries.

We are happy to announce that Mrs. Mattie J. C. Russell, of Rossville, Ga., is making the first contribution to a fund, the income of which is to be used in the education of children of home missionaries. Her husband left her some property in California and she is deeding this property to the Home Mission Board for that purpose. We hope that this generous act of this good woman will inspire our Baptist people to provide a fund for the education of the children of home missionaries.

THE HOME BOARD FURNISHES FOREIGN MISSIONARIES

In the last twenty-four months some five or six hundred thousand Mexicans have gone back to Old Mexico from Texas, New Mexico and Arizona. Through Laredo, alone, a border city and port of entry into Old Mexico, twenty-six thousand Mexicans have passed into Old Mexico from Texas. Of this number some eight hundred or more were Baptist won to Christ in Texas by the missionaries of the Home Mission Board. These Baptist Mexicans have organized twenty-one Baptist churches in the various provinces of Old Mexico. Well has it been said that Home and Foreign Missions are alternate beats of the missionary heart.

—BR—

Seventy-five were added to West Monroe Church, Louisiana, in a meeting in which E. E. Huntsbury was assisted by Dr. J. A. Huff of New Orleans.

Mississippi's sales tax produced \$5,285,137 in the two years since it was put into effect, and it is going stronger, due to improved business conditions and to the fact that hereafter there will be no exemption of those who claim to do less than \$1,200 business each year.

Advertising has done much to reduce the moral standards. Astute advertisers seek to make acceptable and popular articles and customs to which we are not accustomed and often averse. They seek to break down resistance in potential customers. In this way they sometimes become a serious menace to morals. A few years ago there was a widely planned campaign to get tobacco advertising in religious papers. For a time some of our papers yielded to it, though The Baptist Record never did. None of these papers ever because advocates through their advertising columns of women smoking cigarettes. It has grieved many Baptists to see the Mississippi College paper used to popularize this pernicious practice. There is a real need of supervision of the work of our young people in this line.

It is natural that some people should confuse the American Monroe Doctrine with the present attitude of Japan in telling other nations what they may do or may not do in dealing with China. The two things are utterly unlike. The American Monroe Doctrine was a warning to other nations that they would not be permitted to gain additional territory in independent American countries. The case of Japan is another matter. No country is trying to obtain territory in China, except Japan. Other countries have signed a treaty to protect the integrity and independence of China. This is what Japan does not want but has already established a Japanese state out of Chinese territory which is practically a dependency of Japan. What Japan means is that other countries must not interfere with Japan's purpose to manage the affairs of China in the interest of Japan. Secretary Hull of the U. S. State Department has answered Japan plainly that this country cannot accept any such arrangement.

Editorials

—o— THE METHODIST CONFERENCE —o—

Jackson is fortunate in having as guests members of and visitors to the General Conference of the Methodist Episcopal Church, South. We are impressed with the similarity of their problems and objectives to our own; and so are in deep sympathy with them in their efforts to meet the world's need of the gospel of Christ.

They are seeking to restore evangelism to its primacy in Christian work. They are seeking better methods of eliciting financial support which has fallen off in recent years. They are working at the problem of making their machinery more efficient and workable. They are facing the same problems in education and in meeting social needs that the rest of us face. They are doing all this in a spirit of earnestness and reliance on the direction of the Spirit.

Of course to us some of their language sounds to a Baptist like that of Ashdod rather than Israel. Their wrestling with orders and church law savors of an ecclesiasticism to which we are strangers. But they are earnestly striving to make all their organization meet the needs of a lost world.

Jackson churches and others nearby are feeling the wholesome impact of the delegates who preach as opportunity is given.

Two things impress us as a little different from our general meetings. They have only 500 delegates where we have 5,000. The other is they surpass us in staying qualities. It is difficult for Southern Baptists to stay four days at a Convention. Southern Methodists don't mind staying three weeks. They seem to beat us in practicing the perseverance of the saints.

—BR—

DESPISING A REPROBATE —o—

Among the things which are a sure index of character, of what you are, will be found what you like and what you dislike. And remember it is no less what you dislike than what you like that shows what sort of person you are. God said, "Thou hast loved righteousness and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

In the fifteenth Psalm the question is asked, "Who shall sojourn in thy tabernacle? Who shall dwell in thy holy hill?" The question is answered by a list of what you do and say, both positively and negatively. But in the midst of it all is put a verse which says, "In whose eyes a reprobate is despised, but who honoreth them that fear Jehovah."

Here is a quiet verse in which one may find himself mirrored as in a pool of still water: "In whose eyes a reprobate is despised"; or as the old version says "a vile person is contemned." A reprobate is one who has failed under the test and his moral character has been shown to be bad. The word carries with it also the idea of being on this account set aside or abandoned, as when Paul says, "God gave them up to a reprobate mind."

To "despise" here of course carries with it no idea of hatred, enmity or bitterness. Instead of malice there may be pity. But despise is the opposite of held in honor, in high regard or esteem. For the verse which says, "In whose eyes a reprobate is despised," also says, "but who honoreth them that fear Jehovah."

A reprobate in morals may be a man of high position, or a woman of brilliant intellect, or a man of great wealth. But moral considerations are first. A man or woman who is willing to play flunky to one of political or social prominence or one of great wealth, but whose moral character is rotten, proves himself or herself of the same moral type as the reprobate. That which places one is, above all, his moral character. "Happy is he that condemneth not himself in that which he approveth."

THE CURSE OF MEROZ

—o—

The word of God has nothing but condemnation for the man who straddles the fence, or who takes to the woods or the swamps when a fight is on. There is no place for an idler or an indifferent soul in a world where the forces of good and evil are in perpetual conflict. Jesus made it clear that there was no middle ground between loyalty and opposition to him. He said, "He that is not for me is against me, and he that is not against me is on my part." And in his appearance to John after his resurrection, he said, "I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot I will spew thee out of my mouth."

We put at the head of this article those words of Deborah, or the words which she quoted from the angel of the Lord: "Curse ye Meroz, said the angel of the Lord; curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." It was a time of national peril and crisis. The people had settled down in Canaan to enjoy the possession of the land which the Lord had given them. They seem to have lost their fighting spirit. The nation had slumped, and accepted the lot of serfdom. They had been delivered of the Lord into the hand of the Canaanites. No man seemed to have spirit enough to rouse them and lead them out of their bondage. A woman who judged Israel succeeded in awaking them. They heard the call to arms. They followed the leadership of Deborah and Barak and the Lord gave them a great victory. There was a national awakening and Deborah puts the story of it into song, a great national anthem of praise to God. She enumerates those who came and fought.

But there is one exception in the list of those who helped. The inhabitants of Meroz did not respond. And the angel of the Lord pronounces a curse upon them, because they came not up to the help of the Lord.

People of God, we too have come to a great crisis in the history of our nation and state. No man denies for a moment that the forces of evil have been in the ascendant for these months. The advocates of righteousness have sounded the battle cry and are calling upon God's people everywhere to fall in line and give themselves for the deliverance of our land from the thrall of the liquor demon. God is moving in the hearts of many. He wants the active support of every one who loves God. It is time to speak out and line up for the fight to save Mississippi.

Our chief fight will be to overcome indifference. On all the people for some time has been a numbness like that which holds one in the grip of frost. It is time for the prophets of God to speak and for the people to awake to righteousness. Whatever the issue of the fight the blessing of God will be upon those who lift the banner of righteousness and fight for sobriety. Whatever the issue, the curse of God is on the man or woman who is indifferent in this fight, who comes not to the help of the Lord against the mighty.

—BR—

THE HIDDEN WORD

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God's holy word deep hidden in the heart
Will shield the soul from every evil way;
And turn to nothingness each fiendish dart
So that it will not be vile Satan's prey.
The precious word of God is living truth
That feeds the soul eternal bread of life;
And then it glows with richer joys than youth
And puts to silence every wicked strife.
This living word will clothe with righteousness
Each one who holds it dearer than earth's
gems.
It will with joy and peace most richly bless
And crown these souls with fadeless diadems.
God's wondrous word excels all treasure known;
And lifts the soul to an eternal throne.

William James Robinson

HONOR YOUR MOTHER ON MOTHERS' DAY BY HELPING THESE MOTHERLESS CHILDREN



In the name of your Mother, or in the memory of her, as a Baptist of Mississippi you are asked to help these Motherless children. Also to help a great many other Motherless children, and some children who have Mothers, but who, because of the circumstances cannot live with their Mothers.

COMMITTEE: Pastor, Sunday School Superintendent, W. M. U. President, B. Y. P. U. Director, Orphanage Representative and Church Clerk.

"Mother" is the sweetest word the world has ever known.

"Mothers' Day" to many Mothers means flowers and candy. But there are many Motherless children in the world today who need "Flour" rather than "flowers"—who need "bread" rather than "candy." Don't forget your 250 children in the Home on Mothers' Day, May 13th.

—BR—



JNO. R. RAMOND

Shreveport, La.

Will lead the singing at The Southern Baptist Convention.

—BR—

It is said that in 1933 race track gambling was legalized in ten states. How far to the jumping off place?

Dr. N. R. Stone, one of our finest evangelists, is located at 1118 Crestview, Jackson, and is open for appointments. Any church desiring a safe, sane, aggressive evangelist, who has a truth incorporated in his own soul, and is not ashamed to proclaim it, will do well to engage Dr. Stone in a meeting.—H. M. King.

Our church and city of Cleveland has experienced a far reaching revival through the preaching of Dr. E. J. Caswell of Greenwood. The congregations were large and appreciative and the preaching was inspirational and deeply spiritual. There were 10 who took their stand for the Lord—7 of whom await baptism. All voice the praises of Dr. Caswell and join in asking for his return. The profound thought of his messages was clothed in well chosen and appealing phraseology. The membership of the church, the college faculty and the student body have all been greatly helped by the coming of this good man to our city.—I. D. Eavenson, Pastor.

Thursday, May 10, 1934

THE BAPTIST RECORD

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CONVENTION BOARD DEPARTMENT

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(Continued from page 1)

Baptist State Convention owes to Blue Mountain College approximately \$45,000.00. The interest has not been paid for a number of years. The college has reduced its financial obligations, but at the expense of the faculty. The State Convention issued bonds with which to pay certain obligations of the college, but creditors refused to accept the bonds. In some cases, faculty members accepted the bonds for payment of salary, and let the money which came in to the college from students and otherwise go for the payment of the college obligations, and no longer than last year when the Convention was unable to pay the interest on the bonds which the faculty held, faculty members donated the coupons. In bonds and notes the college holds approximately \$65,000.00 of the Baptist denomination's paper. Could we pay the interest on these obligations, the college would be greatly relieved. How I wish our Baptist people throughout the State could understand these facts, and let this matter get on their consciences to the extent of arousing them to meet their obligations to these burden bearers who will not quit for better places, for it is known to many that not only members of the faculty but the President as well has been offered much better salary than he is now receiving and in much easier places, places in which he would not have to worry about financial matters.

As one looks over the cuts made in the salaries of the Woman's College faculty, he is made to feel that it is unbelievable that our denomination, consisting of 236,000 Baptists, would suffer Christian men and women to be subjected to such sacrifices. The sacrifices are so great until we shrink from mentioning them, and yet these servants are making them with little complaint. The admonition of Paul to bear one another's burdens should be preached in every church throughout the State. Those who are sacrificing in our schools are not going to proclaim their sufferings abroad, but somebody should make it known. \$20,000.00 of the \$100,000.00 sought this year is for the purpose of helping our two girls' schools. A part of it is for the purpose of paying interest on bonds held by our colleges. Again, a part of it (the \$100,000.00) is to be used for paying interest on obligations of the denomination to our schools. If our people will respond to the appeal which we are making, they will share the burdens of those who are sacrificing in our schools; for the colleges will be enabled to pay them better salaries instead of requiring the faculties to pay the obligations of the denomination. We do not have before us the last audit of the Woman's College, but the audit will show that thousands of dollars of the denomination's obligations were met last year by the college faculty. But relief will not come until we get these truths back to the churches, not until we realize the obligation upon the churches to that extent of proclaiming it to all our people. We know two members of the Board of Trustees who have been standing under a tremendous load for the college. One donated \$5,000.00 at one time. The other has always been exceedingly generous with his gifts.

The Mississippi College faculty suffered in a similar manner for a session or more, due to a decline in income. At the beginning of the new administration, the college owed its faculty approximately \$30,000.00. It is gratifying, however, to know that the members have received Debenture Trust Notes and that they are receiving the interest on these notes and will, with the continuation of the present prosperity of the institution, receive the full amount within less than four years. Some of these members contributed largely last year to our Debt Paying fund. Some donated half of their coupons.

Our appeal, therefore, for this year is not to those who have sacrificed to the limit. We would not have the heart to ask contributions from some members of our faculties. But our appeal is to those who are in position to make reason-

able sacrifices; to those who have not suffered as others have suffered. Liberal contributions from those who can do so, along with the sacrifices made by other members already, as referred to above, will appeal to the consciences of our constituency throughout the State, and the funds will be forthcoming. Unless those who are in position to do, and who have not already sacrificed to the point of suffering, show a spirit of liberality, we cannot expect our constituency in the churches throughout the State to do their duty. There are always exceptions, always have been, and doubtless always will be. But as a rule, we find the sacrificial spirit in our presidents and faculties as we find it in few other places.

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\$100,000.00 CAMPAIGN ENCOURAGEMENTS

Since our last writing, some others have made contributions. We list them below:

Pittsboro W. M. S., Calhoun County.
Rocky Creek W. M. S., George County.
Yazoo City Business Circle, Yazoo County.
Miss Cela Morris, daughter of our beloved C. M. Morris of Columbus.

Mrs. John Davis, Canton.
Rev. J. A. Rogers, Amory.

W. L. Cooper, Moorhead, who has promised to hold a few meetings this year, will contribute the largest amount given by any one of the churches assisted. This is most commendable in a young man who is just out of school. This is one of the most generous gifts.

Reverend D. L. Hill of Okolona has manifested the spirit of sacrifice. He says he graduated at the Southwestern Seminary, and pastored a church in Fort Worth while attending the Seminary. For these reasons, along with others, he would be delighted to attend the Southern Baptist Convention. His church in making up the budget included \$100.00 for his expenses in attending the Southern Baptist Convention and the State Convention. He has asked the deacons to let him send this amount to the State Board office to be used as a part of the \$100,000.00 which we are raising for our Mississippi Baptist debts, and that he will forego the pleasure of attending the Southern Baptist Convention. The deacons did not think he should make the sacrifice, but upon his insistence they finally agreed to do so. This kind of a spirit on the part of all pastors throughout the State will assure the paying of our 1934 debts.

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REASONABLE REQUEST

The Baptist State Convention Board is calling upon the churches throughout the State for funds with which to pay debts which the Convention transferred from the Education Commission to the State Board. The request is a reasonable one. The State Board is within the bounds of reason when making its appeal. The State Board has helped a majority of the churches to which it is now appealing. The State Board made an appropriation of \$12,500 at one time to the Baptist Church at Natchez. It made an appropriation of \$14,000.00 to the First Baptist Church in Jackson. It made an appropriation of \$15,000.00 to the Church at Clinton. It founded the Calvary Baptist Church in Jackson, and financed the work for a while. We could go on down the line naming churches and appropriations made to them by the State Convention Board. As the State Convention Board came to the rescue of these churches in other days, so should the churches come to the rescue of the State Board, as the Board is appealing for funds with which to pay the obligations transferred to it by the churches, acting in Convention session. It could be truly said to the majority of the churches of the State as Christ said to His disciples: "Freely ye have received, freely give."

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A CORRECTION

When giving, in a recent issue of the Baptist Record, contributions sent from the Board office to the Orphanage, the printer made a mistake when he printed for March designated gifts \$14.37, which should have been \$140.37. We sent

to the Orphanage May 4th, \$508.88. We trust that the offering on Mothers' Day will be sufficiently large to enable the Orphanage to continue without embarrassment until Thanksgiving Day.

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MINISTERIAL STUDENTS AVAILABLE

Following is a list of ministerial students at Mississippi College who volunteer their services for evangelistic work during the vacation months of the summer in the churches which have no pastors. They are willing to go and hold services in such churches for the free-will offering which the churches are willing to make. If there are churches desiring their services, please communicate with the students at an early date.

A. T. Engell, Marion, Miss.
Laburn D. Morgan, Cleveland, Miss.
Warren Earl Ferguson, Derma, Miss.
A. A. Ward, Edinburg, Miss.
A. Estus Mason, 609 Valliant St., Greenville, Miss.
Pearl Butler, Wesson, Miss.
Buford Gonia, Learned, Miss.
John W. Cook, Abbeville, Miss.
J. K. Pettus, Y. M. C. A., Jackson, Miss.
V. T. Crawley, Hollandale, Miss.
R. L. Allen, Meehan, Miss.
M. C. Waldrup, Stringer, Miss.
W. W. Ferguson, Route 2, Box 158, Jackson, Miss.
D. C. Wilson, Auburn, Miss.
Virgil Ratcliff, Box 456, Clinton, Miss.
Oliver Chance, Box 23, Clinton, Miss.
B. L. Mohon, Carpenter, Miss.
E. Z. Crick, Louisville, Miss.
C. E. Talbert, Meridian, Miss.

Preachers and Singers—

James C. Taylor, Route 4, Florence, Miss.
Charles A. Stevens, Clinton, Miss.
C. F. Treadway, Hollandale, Miss., after July 12th.

Singers—

Miss Estelle Thetford, Union Church, Miss.
Miss Gertrude Thetford, Union Church, Miss.

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FAITHFUL PREACHERS GOING BLIND

On May 2nd a letter was received from a faithful pastor, who served good full-time church in both Mississippi and other states. He put his life savings in Mississippi Baptist Education Bonds. He is now no longer able to pastor churches. His only source of support is the interest from these bonds. He has been compelled to sell his automobile. Because of his age and physical condition, a doctor has advised him to give up his last church, which was a one Sunday a month country church. He says, "I am going blind, and am also crippled with rheumatism. I am terribly ramshackle." He is appealing for the interest on his bonds. We are unable to pay the interest because the churches which authorized the sale of the bonds are not furnishing the money with which to pay them. This brother was one of our best pastors and most beloved. When the pastors and churches throughout the State assemble to worship and to engage in prayer, they should remember this faithful pastor, whose livelihood depends upon the integrity of the churches to keep faith by making good their promise to pay these bonds and interest as and when due. There is something wrong with the conscience of church members when they let an appeal of this nature pass unheeded.

—BR—

Rev. Joe Canzoneri says: "I led the singing in the meeting with the church in Port Gibson April 11-25. Bro. C. W. Thompson, the pastor, did the preaching. The Lord gave us a very good meeting. There were several additions for baptism and some by letter. Bro. Thompson is doing a very fine work there for the Lord. He is a fine preacher and a good pastor. The people love him and are rallying to his leadership. This week I am in Pickens with Bro. Bragg and his church. Bro. Bragg is doing the preaching. We crave an interest in your prayers."

THE SPIRITUAL LEADERSHIP OF

C. H. SPURGEON

By Rev. A. Cunningham-Burley

Putney, London, England

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Whatever may have been his preliminary enthusiasms C. H. Spurgeon was destined to become a leader of men. For this distinction he was preeminently fitted by experience and constitution, but such a position was at once the source of his joy and of his sorrow.

One of the earliest cartoons that lampooned him was suggestively entitled "Spurgeon as Great-heart." It managed to hit the mark by defining the inevitable penalties and raptures of spiritual leadership; showing on the one hand, the young preacher followed by a host of disciples and on the other, ridiculed and disparaged by those who were made to feel their inferiority in his presence. Such is our poor human nature that we praise with reluctance those whose abilities tend to put us at a disadvantage. Superiority either of character or accomplishment somehow makes for envy, and Spurgeon was made to feel this quite early in the day.

We are so constituted as to need the guiding hand of a spiritual director. Whilst we may differ in many things—in age, calling and temperament, there is one thing in which we are all alike—we are travellers between life and death. We may turn aside for a moment to attend to the calls of business or pleasure, but from these round-about paths our feet once more are turned of compulsion, to the same goal. None of us can escape Death for every avenue of life leads down to it. It follows therefore that on this relentless and mysterious journey we are in urgent need of a Great-Heart who will be our leader—one who for Christ's sake and in Christ's stead will guide our feet into the way of peace. In this light let our memories linger on C. H. Spurgeon for a moment or two.

Some years ago a book was published in America entitled "The four great preachers." They were respectively, Talmage, Beecher, Moody, Spurgeon,—a classification characteristically American. The impression left upon the mind after a careful reading of the four chapters is just this. Talmage was a blazing comet who resolved to be attractive at all costs. Beecher was a glowing orator who poured out a volume of sound that overwhelmed his hearers. Moody was a rough diamond who brought glory to the Redeemer's name, while Spurgeon was a guiding hand gripping the hearts of men and holding them to the narrow way. Unless we are mistaken, it is as a spiritual director that Spurgeon will be best remembered; as one who led the hosts of God through the triumphs and the agonies which he himself had experienced.

Hence the significance of the following words pencilled on a fragment of notepaper and pinned to his Bible when addressing an audience of men gathered to hear him by Henry Varley—

"First to the right by the cross and keep on."

There was a charming simplicity about Mr. Spurgeon's ministry that captivated the minds of men. Six thousand persons or thereabouts formed the average Sunday congregation at the Tabernacle. One thousand gathered for prayer on the following Monday evening, whilst two thousand were in regular attendance at the Thursday service. And what was the main element in this lasting attraction? Simply that Spurgeon knew how to direct those who waited on his ministry. He could tell them (and none better) how to trust and to rejoice, how to pray without ceasing, and to persevere without fainting. Every sermon was like a finger-post out on the moors, standing just where travellers were in danger of taking the wrong turning. Somehow or other, the way of salvation was made plain before the preacher closed the guide-book and gave the benediction.

Hence those who sat under that mighty ministry were the first to confess that the man in the pulpit seemed to know all about them and their secret bewilderments. There is a popular portrait of Mr. Spurgeon in which the spectac-

ed eyes seem to follow one about the room no matter where one cares to stand. It was even so with his pulpit utterances. There was no escape from them. Spurgeon's directions dominated you in spite of prejudice and prepared opinions and left you face to face with God. Every man had his tale told at the Metropolitan Tabernacle.

And there were reasons why his leadership was so effective and compelling. The preacher has told us in language that we cannot misunderstand that once he himself had missed the way and had followed the wrong track. Here are his words, still familiar to many—

"Ah, I remember how my ship drifted along through the tempestuous ocean of free-thought. I no longer moored myself to the coasts of Revelation. I said to Reason—"Be thou my Captain." I said to my own brain—"Be thou my rudder," and I started on my mad voyage. I thought that there was no God, no Christ, no heaven, no hell; that all my prayers were but a farce. I went to the very bottom of the sea of infidelity. I went to the very verge of the dreary realms of unbelief. Then I woke from the death-dream which might have damned my soul and ruined my body if I had not awoken. When I arose, faith took the helm; faith steered me back. I cast my anchor on Calvary; I lifted my eye to God; and here I am alive and out of hell. Therefore I speak what I do know."

And just because of this astounding adventure, Spurgeon with strong and brotherly hand could uphold many a staggering soul in the midnight of unbelief; could talk with the young convert discouraged early with the uprisings of indwelling sin and could hold back from despondency and despair's last journey those who had lost their way.

It is not given to every minister of religion thus to lead his fellows and to bless his generation. It was recorded of one who raised great expectations in religious circles some twenty years ago, that in spite of his winsome personality and mesmeric eyes, he was too much of an impressionist to be a reliable leader. One could not help recalling Mark Rutherford's little verse—

For I was ever commonplace;
Of genius never had a trace;
My thoughts the world have never fed,
Mere echoes of the book last read.

Spurgeon was oceans away from this kind of thing. He never lived from hand to mouth. His mind was never taxed in attempting to reconcile secret hesitations with public presentations of the Gospel. To him, all was clear, positive, reliable. He looked at all times in their relation to Eternity. With uplifted hand he implored men never to think that they prospered unless their souls prospered; never to think that they were rich unless they were rich towards God; never to imagine that they were wise unless they were made wise unto salvation. Thus this courageous spiritual leader pointed to brighter worlds and led the way.

—BR—

The number killed by automobiles in 1933, the year beer became legal, increased 42 per cent, although the number of automobiles was less. This is the record for 86 of the leading cities.

One of the things to be considered by the W. M. U. Convention at Fort Worth is the proposal for the Women's Convention to meet at a different time and place from the general convention; and the question of meeting only every other year instead of every year as now.

We are glad to begin this week a series of articles on Charles Haddon Spurgeon, written by Rev. A. Cunningham-Burley, a Baptist pastor in London. He married a granddaughter of C. H. Spurgeon and has the finest collection of Spurgeon memorabilia anywhere to be found. This is the centennial year of Spurgeon's birth, one of the greatest Baptists in our history and one of the greatest preachers of all time. This is also the centennial of Wm. Carey's death, and of the beginning of Baptist work in modern Germany.

(Continued from page 2)

of destruction to a welcome haven of rest, to a savior who can save his soul from the oblivion of a sinner's grave for the glorious immortality of a child of God, to a guide who can lead his erring footsteps past the precipice of eternal ruin to the golden streets of a new Jerusalem. If we are not true to purpose for which our existence was ordained then God will have to ordain other means and we had just as well pray for the angel band to come bear us away with their snowy white wings. We will be as piteable a people as the Jews who were ordained to be the means of carrying the light and when they failed God took the privilege away from them.

The church that is not evangelistic is either a dead church or a parasite. It will gradually become extinct unless it can rely upon the generosity of other churches for members to take the place of those who have gone on into the other world. Our only method of securing members is by evangelism. Thus evangelism is necessary for the continuation of the life of the denomination. If the generations lying yet unborn in the womb of time are to have the opportunity of being Baptists we must meet the challenge of evangelism and insure the existence of our faith as Baptists.

To assure ourselves success we must meet a greater challenge, THE CHALLENGE TO THE INTEGRITY OF OUR FAITH. The task of evangelizing a world demands a faithfulness to our belief. Our lives are the only evidence the world has as to the workability of the gospel. A failure to give such an evidence is a reflection on the integrity of our faith.

We may be some sort of light to the world now but it isn't much because our lives are a direct contradiction to our belief. America is generally regarded as a Christian nation yet she offers mighty poor evidence to back it up. We as a people claim to believe in purity of living yet in all of our cities the red light of the harlot burns through the silent watches of the night. Among us conjugal infidelity is scarcely a reproach and divorce is granted upon the slightest of pretext. We worship celebrities in the amusement world who count success by the number of husbands or wives they have had. We claim to believe in the brotherhood of man yet we leave as a legacy to our posterity the keen sword of Mar's to slit the throat of civilization. Our age has been dubbed an age of chiseling because of a departure from the belief in the brotherhood of man. We claim to believe in sobriety of living yet we resurrect a buried John Barleycorn to carouse in the streets of our civilization and to dam with the curse of alcoholism the civilization of tomorrow. We claim to be lovers of good yet a greed for money is the master passion of all our people and material gain the object and end of an education. We mistake license for liberty. We make a mockery of law and order and justice is a marketable commodity in every court of law.

The challenge is to purge our denomination for if we would give light we must first see to the thing that would give the light. A Christian whose life is filled with sin can give no better light than a lamp whose chimney is blackened with soot and smoke. The integrity of our faith is at stake. We must give a pure light.

Third comes another challenge as equally important in answering. THE CHALLENGE TO THE STABILITY OF OUR FAITH. Of course we believe that our belief can stand the test of time, that when the earth will be nothing more than a charred cinder on the ashheap of time, we shall be enjoying the blessings of eternal life. But that has to be proven to the world. Christianity has rivals and some of them are dangerous ones although none offer as much as Christianity. When a rival religion makes any development at the expense of Christianity it is an insinuation that the gospel of Christ is losing ground. Our task is to meet this challenge so squarely that never can it be said that our belief is losing its hold on the world. A

TEN MINUTE SERMON

WHOSE BROTHER ARE YOU?
By Bryan Simmons

"He also that is slack in his work is brother to him who is a destroyer." Prov. 18:9.

For whosoever shall do the will of God, the same is my brother and sister and mother."

—Mark 3:35.

Kinship is a matter of interest among all people. When you meet a stranger, among your first impulses is one to ask if the party just met is related to certain other persons. Some people are very much interested in Family Trees.

Human relationships are suggested by names, looks, actions and characteristics. The words of our texts suggest two great families and also the outstanding characteristic of each. By the characteristics given you can answer the question, "Whose brother are you?"

Slackness indicates relationship with Destroyers. There are destroyers of homes, schools, communities, states, nations and churches and evidently they have lots of kinfolks.

A person does not have to be a house-breaker or a pollutor in order to endanger a home. More homes have been wrecked by neglect than by any outside influence.

We do not have to kill teachers nor burn buildings in order to endanger schools. Lack of cooperation goes hand in hand with rebellious destroyers. Law breakers and slack citizens are closely related in spoiling the good name of many communities.

We do not have to assail the character of a Sunday school worker or a pastor in order to hamper him in his work. Slackness in attendance and study on the part of the members of a class or a church go hand in hand with carping critics in destroying the efficiency of Christian workers.

Everywhere the slacker is the hinderer and in that respect is brother to the destroyer.

Obedience to the will of God is proof of kinship with Jesus. He says, "For whosoever shall do the will of God, the same is my brother, and sister and mother." In other places we find these statements: "If ye love me ye will keep my commandments", and "He that loveth not know-

failure on our part does not effect the ability of God to save, but in the eyes of the unsaved it seemingly offers proof that God is failing.

This example. Not since the advent of Mohammedanism and the crescent of Islam first appeared on the horizon of the religious world has Christianity found a more formidable rival than in the recent pretender to the throne of man's thinking, that movement called Communism. Russia has long been regarded as Baptist territory in all Christian circles because of a belief in our translation of the word describing baptism. We failed to put on an adequate program of evangelization and now Communism holds the place that would have been ours had we fulfilled our responsibility. Our failure is a reflection on the stability of our faith. To prove to the world that Christ is as necessary as ever and as powerful as ever we must go progress, we must always go forward. That progress and that forward movement can only come from a faithfulness to our responsibilities as messengers of God in carrying the light of His gospel to the world.

The future of our denomination depends upon our attitude towards evangelism. Indifference cannot change or remove this responsibility for as long as the spark of life shall burn within the human breast, as long as the soul shall inhabit its tenement of clay man shall be held accountable for his task of carrying the news of salvation.

eth not God." Kinship with Christ is through love and it manifests itself in obedience. You do not have to be a Paul, a Spurgeon or a Truett. It is not necessary to be a Sunday school officer or teacher, nor is it necessary to be a B. Y. P. U. or W. M. U. leader. You do not need to be a giver of large sums of money to the Lord's work.

Just live a life of loving, unselfish devotion to the will of God in whatever place you occupy and with reference to whatever question is involved and people will know that you are akin to Jesus—that you are a member of the family of God.

Whose brother are you? It is very important in our day and time that we determine and prove our kinship. Vital issues are challenging us and slackness now on the part of leaders and the masses in the matters of civic and spiritual righteousness will prove a help to those who are working for the destruction of the things for which we claim to stand.

Whose brother are you in the matter of the evangelization of the world? Your activity or your indifference gives your answer.

Whose brother are you with reference to denominational obligations? Your lack of cooperation helps every active effort to defeat the plans for meeting these obligations.

Whose brother are you in the fight to defeat the legalization of the manufacture and sale of intoxicating liquors in Mississippi? I heard that it was said in Jackson a few weeks ago that if a certain Jackson pastor became aroused he could carry about five hundred votes against the proposed liquor legislation; but there was a question as to whether said pastor would become aroused. This statement was made by one who is in favor of the proposed legislation and his statement joins with Proverbs 18:9 to prove that any pastor or Christian leader in Mississippi who is a slacker in this fight is in the family of those who are working to destroy our present achievement along the line of prohibition.

I understand that there are some who class those who are fighting the proposed legislation with the Blind Tigers; but we had better stand by the classification that is set forth in the word of God. Let's prove our blood.

"TO THE LAW AND TO THE TESTIMONY"

Isa. 8:20

—o—

I write not for controversy, but for those who in these perilous times, want to know what the Bible really teaches.

Many who write for publication in regard to the Bible, and who sometimes assume to tell preachers how and what to preach, are themselves totally ignorant of how to study and interpret the scriptures. By separating passages from their connection, and from the plain teachings of other passages on the same subject, any kind of false theory can be proven by the Bible. By that method I can prove by the Bible that there is no God. Psalm 14:1, says, "There is no God." The truth is, it is not the Bible that says "There is no God," but the Bible says, "The fool has said in his heart, there is no God." Yet, by just such manipulation as that, every false theory, cult and ism is put forth.

In a recent issue of The Record, a writer put forth II Cor. 5:19, to prove that moral conditions of the world are growing better. In the first place that scripture does not bear on his contention at all; and in the second place, while God was reconciled in Christ to the world, and for that reason, all people could be saved if they would be reconciled to God in Christ. But they will not, and for that reason are lost, and in

that hardened condition grow worse and worse as recorded of the old world in Romans 1:21-32.

The same writer quoted from Mal. 1:11, to prove moral conditions are growing better. It is a little strange that he did not include verse 10 of the same chapter. In that passage God is rebuking the priests for their moral depravity. They were guilty of just such sins as are common now among professed Christians. He held up to them that some time even the Gentiles would do better than they were doing. But at that it does not prove that moral conditions are growing better now.

Dan. 2:34, 35, 44, have absolutely no reference whatever to the age of grace, and were not fulfilled at the first advent of Jesus, but will be literally fulfilled at His second advent. Everybody who knows enough to write for publication about the Bible, and about history and world conditions at the first advent of Jesus, knows that in no sort of way was the Roman Empire then as it is described in the passage cited. It was not in two major and ten minor divisions as set forth in that passage. Then instead of Jesus dispersing the Roman and all other Gentile governments, as pictured there, He was crucified by Roman authority.

Isaiah 55:11; Micah 4:3; Hab. 2:14, all refer, as any Bible student ought to be able to see from their settings, to the final regathering of the Jews to Palestine, as they are now doing, and for the return of Jesus and the setting up of His kingdom as foretold by Daniel in those very passages just mentioned. Then those conditions will be obtained.

It is rather strange that the same writer cited part of the parables in the thirteenth chapter of Matthew and left off some. Plainly, they did not support his contention; therefore, they were taboo, as are all other passages of scripture that do not support the false theory he and so many others advocate.

I accept the moral conditions as depicted in the sixth chapter of Genesis as the level to which human depravity will sink. I also accept Jesus as the one thoroughly capable of applying that standard to the conditions that will obtain at the time He returns to set up His kingdom. In Matt. 24:37-39 and in Luke 17:26-30, Jesus said, "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came and took them all away; so shall also the coming of the Son of man be." In the passage cited in Luke, Jesus includes conditions as they were in Sodom and Gomorrah. That we are dangerously near that condition now, is clearly evident to those who observe conditions in the United States.

No, all the powers of hell are not able to destroy the real church; not even the least one of Christ's blood washed children shall be destroyed. But how will Christ save them from the destruction that is coming upon the world for the wickedness of its inhabitants? John 14:1-3; I Thess. 4:13-18; Luke 21:36; Rev. 3:10, answer that question in the words of Jesus and Paul.

Yes, the time has come when we "should earnestly contend for the faith which was once delivered unto the saints." Yes, the time has come when false teachings and wrong, or misinterpretations of the scriptures should be pointed out for the benefit of those who desire to know, and who are not unteachable because of preconceived opinions.

Respectfully,

L. D. Posey.

Jena, La.

—BR—

Pennsylvania expected \$20,000,000 from liquor licenses. The rate so far is only \$4,000,000. The association against the Eighteenth Amendment estimated the revenue from beer would be \$1,000,000,000 a year. The United Brewers Association now reports it only \$100,000,000, that is one-thousandth of what was expected.

1934—MISSISSI SIX DISTRICT B. Y. P.



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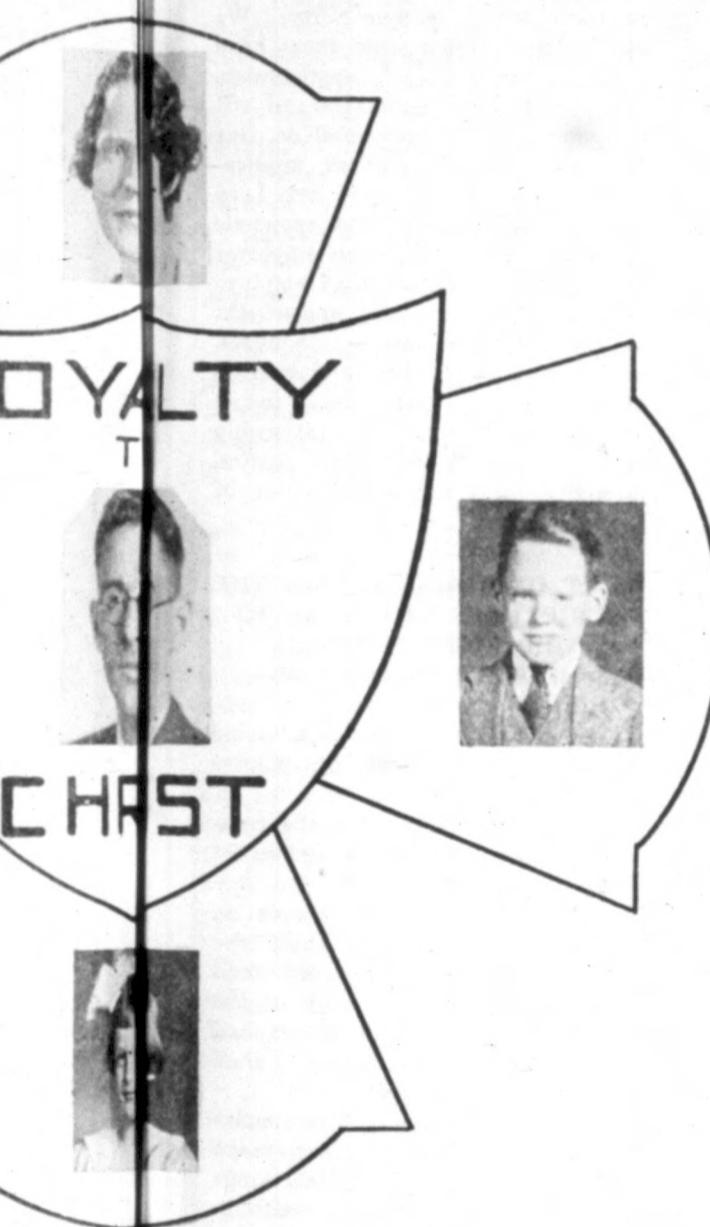
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Sunday School Lesson

W. A. Sullivan

May 13, 1934
Jesus Silences His Enemies
Matt. 21:23-22:46

The events recorded in the passages for our study today occurred on the last Tuesday before the crucifixion of Jesus. Great numbers of people from all parts of Palestine were in Jerusalem to attend the feast of the Passover. Jesus taught those multitudes as they pressed around Him in the temple. Although they had laid plans to destroy Jesus, the Jews were afraid to lay hands on Him because of His popularity with "the common people." Pharisees therefore sought to discredit Him with the people by asking Him a series of questions which they thought it impossible for Him to answer without stirring up popular opposition against Himself.

1. **A Question As to Authority** (Matt. 21:23-27). Jesus "taught as one having authority, and not as the scribes." The Pharisees, with few exceptions (Jno. 1:1), regarded Jesus as a fanatic and an impostor. The Jewish religious teachers of that day were divided into two great schools—the followers of Hillel and Shammai. Of course Jesus did not identify Himself with either group. He never quoted any scribe or other religious teacher as His authority. So the Pharisees would discredit Him as one not recognized as a religious teacher by any of the schools of religious thought. In other words they asked for His ecclesiastical affiliations, or His credentials. It was a subtle attack on His popularity with the people.

Jesus saw through the veiled hypocrisy of the Pharisees and parried their thrust with one of His own. Said He, "The baptism of John, whence was it? From heaven or of men?" The Pharisees were wise enough to see that they were about to be caught on one of the horns of a dangerous dilemma. If they said the baptism of John was from heaven Jesus would immediately ask why they did not believe John. If they said it was of men they would at least become unpopular with the people who generally held that John the Baptist was a prophet. So with great embarrassment they replied "we cannot tell." Plainly they, not Jesus, were on the defensive.

Immediately following their admission of their ignorance of the supremely important question as to the authority for the ministry of John the Baptist Jesus administered a withering denunciation to the chief priests by declaring the parable of the two sons (Matt. 21:28-32), and that of the wicked husbandmen (Matt. 21:23-44). They were infuriated as well as put to silence. They would have laid violent hands on Him then and there had they not feared the multitude which remembered John and "took him for a prophet." While they

chafed Jesus continued to teach and spoke the parable of the marriage of the king's son (Matt. 22:1-14), again condemning the Jews for rejecting Him. They saw His point, withdrew, and held a council (22:15) to lay plans to entangle Him in His talk.

2. **A Question As to Paying the Roman Tax** (Matt. 22:15-21). The Pharisees themselves did not return immediately to the attack on Jesus. Instead they sent their disciples along with certain Herodians. They sought to catch Him on the horns of a political dilemma. After much hypocritical flattery they said to Him "Is it lawful to give tribute to Caesar, or not?" They were sure that He would say either yes or no. Had He said yes, the multitudes probably would have turned against Him. The people hated the Roman tax. On the other hand had he said no, the Herodians probably would have accused Him before the Roman courts as stirring up insurrection against Caesar. However after examining a piece of the tax money Jesus startled His inquisitors by His classic reply (Matt. 22:21) "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's." No wonder "they marvelled, and left Him and went their way."

3. **A Question As to the Resurrection from the Dead** (Matt. 22:23-33). The Pharisees, Herodians and Sadducees all hated each other. However they had a common hatred for Jesus. So the Sadducees who denied the doctrine of the resurrection came with their question about the seven brothers whom they said had the same wife in this world. They wanted Jesus to tell them whose wife she should be in the world to come. They were the Modernists of that day. They could ask Him a question which He could not answer—so they thought. However He assured them (Matt. 22:29) that their difficulty with the doctrine of the resurrection was due to their ignorance of (1) the scriptures, and (2) the power of God. That answer silenced those modernists of nearly two thousand years ago. It will do the same for those of today.

4. **A Question As to the Greatest Commandment** (Matt. 22:34-40). Evidently the question about the payment of the Roman tax as well as that asked by the Sadducees about the hypothetical "seven brothers" had been propounded at the instigation of the Pharisees. For "when the Pharisees heard that He had put the Sadducees to silence, they were gathered together" again. As a final effort to entangle Jesus in His teaching and thus to discredit Him with the multitudes they go themselves again to Him with the question "Which is the great commandment of the law?" A discussion of that question would surely have divided the multitude. Such discussions always do bring about divisions. Furthermore they hoped that in discussing the question they might seize upon some ambiguous statement which they hoped Jesus might make and use it as the basis of an accusation against Him. To their astonishment He replied to

their questions with one of the greatest of all His great sayings. He gave the law a positive statement which magnified all the commandments far beyond anything any of the teachers of the law had ever said. Love for God and love for one's neighbor unify and magnify all the commandments and are the two pillars upon which all the law and all the prophets depend.

5. **"What Think Ye of Christ?"** (Matt. 22:41-46). The Pharisees were turning away from Jesus. They were suffering hopeless defeat. They could not ensnare Him in His teaching. Before they could withdraw He said "What think ye of Christ? Whose Son is He?" Naturally they replied "The son of David." Said Jesus, "How then doth David in spirit call him Lord? * * * If David call Him Lord, how then is He his Son?" In the question which He had raised and in the answer which the Pharisees had given is implied the pre-existence of the Christ in the time of David, and hence the Virgin birth of the Messiah. Jesus was not ignorant of that implication. Neither were the Pharisees. They were reduced to utter silence. They asked Him no more questions. He asked them no more. So far as Israel as a nation is concerned Jesus' last question in the temple is unanswered yet. "What think ye of Christ?"

—BR—
CHRISTIANITY AND ECONOMICS
—o—

The following is taken from the Methodist Bishops' address:

Economic Justice.—The Christian church has not looked out on more torn and disturbing conditions—religious, political, and social—with in a century than those of this day and this quadrennium. The World War broke down world structures, disrupted world foundations, and destroyed the necessity and benevolent channels of world exchange. International good will and cooperation were slow in returning and national consciousness and national enterprise were quick in becoming assertive. The world was put out of joint and its going has been heavy, halting, and haphazard. Economic distress possessed the peoples and the necessity for economic adjustment became imperative. This brought on political unrest and in several countries political revolution. Representative governments were set aside and dictatorships were set up. In this country the Congress gave to the President unusual dictatorial powers over all industry, agriculture, and financial interests. New forces have come into play, new principles have been adopted, and new movements have been set in action. There has been a profound revolution in the entire basic political and economic philosophy and procedure of this country. A new era has been inaugurated with new ideas and new men in the ascendancy. Conservatism and in-

dividualism have been more or less pushed aside by a large degree of liberalism and a pronounced form of socialism. What shall be the attitude of Methodism? The church as such has no economic or political theories or programs, whether conservative or liberal, individualistic or socialistic. It promotes no political policies, parties, campaigns, or candidates. It neither endorses nor condemns any economic system whether capitalistic or socialistic. In all fields of thought there is wide latitude for difference in opinion. But our Methodism does have very definite moral principles and convictions which it will unequivocably protect and promote at the polls and in the pulpit, and no raucous cry of "The church in politics" from a non-church-going political group, large or small, will deter members or ministers in their conscientious discharge of what they believe to be their moral responsibility. We often wonder upon what meat have time-serving political opportunists eaten that they undertake to tell the country what they shall do. Our Methodism stands for an application of the principles of our Lord and for fair dealing and economic and social justice between employer and employee, whether that employee be man, woman, or child, and whether the issue be wages, bonuses, hours of work, or just and reasonable dividends. The basis in all proper and satisfactory relationship must be laid in honesty, justice, integrity, and an appreciation of human values.

—BR—
WHAT BAPTISTS BELIEVE THE SCRIPTURES TEACH AS TO THE GOSPEL CHURCH
By G. W. Riley, Clinton, Miss.
—o—

We believe the church is a divine institution, established by Christ and His disciples.

1. Prophecy concerning the coming of the visible Kingdom of Christ:

Isa. 2:1-4: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it."

Isa. 25:6-8: "And in this mountain shall the Lord of Hosts make unto all people a feast of fat things . . . He will swallow up death in victory; and the Lord God will wipe away tears from off all faces, for the Lord hath spoken it."

Isa. 27:13: "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish . . . and shall worship the Lord in the holy mount at Jerusalem."

Luke 24:27: "And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

(Continued on page 15)

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Thursday, May 10, 1934

THE BAPTIST RECORD

11

THE "BENEFITS" OF REPEAL
By Chapin Hall, Los Angeles Times

—o—

(This is the first of four articles by Mr. Hall on liquor conditions as they are today, locally and nationally, three months after the repeal of the Eighteenth Amendment. Others will follow.)

Three months ago today the United States went wet. A political failure, the "noble experiment" was written off of Uncle Sam's books. The country was launched on a sea of booze in a boat supposedly bound for Prosperity Harbor.

Today the craft is still at sea, tossed by restless waves. Her compass is out of whack and the only port her navigators know comes in a bottle.

It's a trifle early for a convincing inventory, but not too soon to take preliminary account of stock.

To relegate the 18th Amendment to the limbo of things that were was one of the major promises of the Democratic platform of 1932. It is the only one that has been faithfully performed.

However, certain specific promises were also made upon which the public relied when they voted to abandon the dry amendment. These promises included:

(1) The saloon to be kept definitely out of the picture. It had proved itself thoroughly iniquitous; perverse of morals; it undermined character, induced crime and was a public menace.

(2) Minors to be protected and hard liquor kept from impressionable youth.

(3) The bootlegger to be heard of no more forever.

(4) Revenue of country and states to be so greatly augmented that tax reduction would follow as a matter of course.

(5) States preferring to remain dry to have Federal protection in carrying out such desire.

(6) Repeal to go a long way toward solving the unemployment problem. Millions of jobs to be created.

(7) Crime to be reduced to a minimum. Respect for law restored. Real temperance given a hearty boost.

(8) In California it was to be impossible to buy and consume hard liquor at a public eating place.

This observer holds no brief for total abstinence by compulsion. The Eighteenth Amendment was unquestionably maladministered. Those enthusiasts who thought the world would become one vast religious camp meeting and that the people would welcome with psalms the opportunity to be purified by legislative and constitutional enactment had no very intelligent concept of human nature.

But after the fashion of our peculiar back-handed system of working from effect to cause we have swung again with the pendulum from one extreme to the other just as we did when we undertook the original reform and just as Jim Farley did for the administration when he sought to catch a contract chiseler by wrecking the entire air transport industry. We seem to have no balance wheel or sense of proportion. The cure for the evils

of legal prohibition is now being applied and the medicine is just about as bitter as that prescribed for the evils which led up to the evils from which we are now seeking escape. We have made a political issue out of a police problem and our latter end is worse than the beginning.

The ratio after three months, as I see it, is eight to one against specific performance. That is to say, one promise has been kept — the one made by the administration to repeal the Eighteenth Amendment—and all eight of those just enumerated have been broken.

Let us take a look at the present situation. Not from high moral grounds or with a "holier than thou" smirk, but with an eye solely on the evidence.

(1) The saloon was to be eliminated. Well, the eliminator must have gone to join the left-handed hammer for which apprentices are sometimes sent. As a matter of cold, hard fact, the saloon is with us in all its pre-dry—I was about to say "glory" but that hardly seems the correct word. At all events it is very much in our midst and more dangerous than ever because in the old days the mysterious recesses behind the swinging doors rather successfully kept their secrets from young boys and young girls. Now these plant their feet as confidently upon the brass rail as ever did their fathers and grandfathers in the "good old days."

True, the saloon no longer occupies the best corners in town and except in a few States they are still mildly illegal. In some sections they are still referred to as "speaks," but when California voted out the Wright Enforcement Act, and then by a majority too large to be misinterpreted authorized the return to open sale of liquor, she broke the back of control.

There is now no Federal oversight of any kind outside of revenue matters. A majority of public opinion as expressed through a light total vote at the polls favors booze, so while we have a State law against the open saloon enforcement agencies, which are highly political and never have their ears far from the ground, pay little attention because, after all, it is the "Liberals" that vote while the "tut, tut" boys and girls either stay at home or hold themselves aloof from the contamination. Office holders and even policemen well know that the votes which are actually counted are the ones which keep them on their jobs.

So the saloon is back. Under a new name, but more insidious than ever. Once in a while, for exhibition purposes, one of them is raided, but in Los Angeles there are said to be 200 bars where anything from a "Tom and Jerry" to a Martini cocktail may be purchased without any of the annoying preliminaries which marred the pastime before repeal. Conditions in this respect in the metropolitan area are much better than in the San Francisco Bay cities where one old-type barkeep friend told me recently that everything is once more all "open and aboveboard."

But anywhere you look, the

"good old happy days" are here again. The saloon, tavern, inn, cafe, speak, or whatever its impresario's whim chooses to call it, is back and promise No. 1 is in the ash can.

(To be continued)

—BR—

A BAPTIST CHURCH MUSIC CONFERENCE HELD AT THE BAPTIST BIBLE INSTITUTE At New Orleans, La., Thursday and Friday, April 19, 20, 1934.

By I. E. Reynolds

—o—

It was the writer's privilege to attend the Church Music Conference fostered by the Baptist Bible Institute, New Orleans, April 19 and 20. It was one of the most enthusiastic gatherings he has ever had the privilege of attending. The attendance was extraordinarily good for that part of the country, for Baptists are not as numerous there as in some other sections. Many were in attendance from out of the state.

In addition to the visitors who had come for the conference, the students of the Baptist Bible Institute attended in large numbers, all of which indicated, beyond question, the intense interest of our people in this part of our work. Practically every phase of music in its relation to church activity was discussed. Plans are being made already relative to making it an annual gathering. Through conferences, such as above and the one fostered by the Southwestern Baptist Theological Seminary at Fort Worth, Texas, the middle of December each year, there is sure to be engendered a new interest in church music. It is the writer's wish that many other such conferences may spring up in other parts of our Southland in the interest of a better and more wholesome church music.

Those in charge of the Conference and its arrangements did their

work in a wonderful way, and in addition to making us glad we were there, they helped us during our brief stay to enjoy the great Christian spirit of the institution and to realize more fully the fine work it is doing in preparing young men and young women for service in the Master's kingdom.

It was with greatest regret of every one that Dr. W. W. Hamilton, the president, because of illness, was unable to attend a single session of the Conference. The doctor forbade his leaving his bed. It was largely due to the great interest of Dr. Hamilton and Professor E. O. Sellers, who has been associated with the Institute as head of the Music Department, together with Professor M. G. Beckwith, also of the Music Faculty, that this Church Music Conference was made possible.

The writer greatly enjoyed the inspirational and helpful messages brought by the speakers, as did all others present. The session closed with a great choral program rendered by the combined choirs, directed by Professor M. G. Beckwith of the Baptist Bible Institute, to the delight of every one present.

—BR—

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East Mississippi Department

By R. L. BRELAND

MOTHERS' DAY

—o—

May 13th is Mothers' Day all over the land. This day carries with it a beautiful sentiment, and it is all right to observe one day in the year to the sacred memory of our mothers. I have received the following beautiful poem dedicated to MOTHERS' DAY:

Mother's Day

To a mother brave and true,
We dedicate this day to you,
Who thru' many a long night
Have kept up the fight;
With love and with care
Many burdens you bear,
For the child that you love
Sent to you from above.

And long into the night,
When your child is all right,
Then you mend with care
The clothes that they tear.
As the years go on
And children are grown,
Your tasks they grow lighter;
Your world is made brighter.

When on MOTHERS' DAY

The gift from away
In distant places
Bring memory of sweet faces,
Then you sit in repose
By the bud of a rose
And know life's worth living,
E'en tho' it means giving.
—Mary Rush Riddle,
Lake, Miss.

—o—

Dr. Henry Alford Porter of Charlottesville, Va., says: "The early church was noted for its poverty and power; the church of today is noted for its wealth and weakness."

Rev. J. R. G. Hewlett of Charleston, Miss., preached at his old home church where he spent his boyhood days, Clear Creek Baptist Church in Lafayette County, on the fifth Sunday afternoon. Sweet memories of the past came back to him no doubt.

Mrs. Mary Rush Riddle of Hazel

Baptist Church near Lake, says of her grand-mother, Mrs. J. E. Graham of Beulah church, Newton County: "Grandmother is 84 years old and is getting very feeble. She has not been well for two months, first 'flu' and then other complications." Mrs. Graham is a daughter of Rev. A. Gressett, once a popular preacher of Newton County and Meridian.

Rev. E. J. Hill, pastor of National Avenue Baptist Church, Memphis, says: "If this mission work is my Father's will, I'll struggle on in it. It seems that the devil is doing his best job in Memphis just now." Brother, he is much alive in this part of the country also. Glad to note that Bro. Hill is much improved.

Last week I made a short trip to Memphis and had the pleasure of spending one night in the home of my dear friend, Rev. E. J. Hill. Found him fairly cheerful and well as usual. We went out to National Avenue Baptist Church, where he is the good pastor, and made a short talk to a small but interested audience.

I am informed that Rev. W. M. Fore, formerly of northeast Mississippi, but who is now pastor at Pritchard, Ala., would consider a pastorate in Mississippi. He is a graduate of Union University, and has his Th.D. from Baptist Bible Institute in New Orleans.

Rev. John W. Field of Scobey, Miss., is open for pastoral work. He was reared in this state but has held pastorates in the west for several years.

—BR—

SUNDAY SCHOOL ATTENDANCE MAY 6, 1934

Jackson, First Church	902
Jackson, Calvary Church	965
Jackson, Grif. Mem. Church	661
Jackson, Davis Mem. Church	465
Jackson, Parkway Church	213
Jackson, Northside Church	88
Meridian, Northside Church	764
Hattiesburg, First Church	714
Columbus, First Church	724
Brookhaven, First Church	498
Laurel, First Church	504
Laurel, West Laurel Church	419
Laurel, 2nd Avenue Church	262
Laurel, Wausau Church	81
Clarksdale Baptist Church	331
Hollandale Baptist Church	162

—o—

BYPU ATTENDANCE MAY 6

Jackson, First Church	123
Jackson, Calvary Church	125
Jackson, Grif. Mem. Church	168
Jackson, Davis Mem. Church	251
Jackson, Parkway Church	87
Jackson, Northside Church	34
Columbus, First Church	206
Brookhaven, First Church	208
Clarksdale Baptist Church	145
Skene Baptist Church	94
Skene Baptist Church	94
(April 29th)	92
Hollandale Baptist Church	73

—BR—

Mr. and Mrs. Herman S. Ray will go to Japan as missionaries in the summer. Their salaries are provided by Missouri Baptists.

—BR—

Johnny (looking up from his home study). "Dad, is Latin really a dead language?"

Dad. "Yes, my son."

Johnny. "Then why don't they bury it?" —Ex.

JOINT COMMENCEMENT EXERCISES OF SOUTHERN BAPTIST HOSPITAL AND THE BAPTIST BIBLE INSTITUTE

W. W. Hamilton, New Orleans, La.

—o—

The largest crowd ever assembled in the Baptist Bible Institute auditorium was present to witness the joint commencement exercises of the Institute and of the Southern Baptist Hospital on Thursday evening, May 3. All available and extra seats were occupied, and standing room was taken. Some of us who have lived in New Orleans for some years were impressed with this demonstration of Baptist interest and strength.

Dr. Henry Alford Porter, of the First Baptist Church, Charlottesville, Virginia, on the evening before had preached the baccalaureate sermon, and at the morning hour had given the missionary address, using as his subject, "He Took a Towel," and "How Big is Your World?" Many former students were present and many prominent visitors, among whom were Miss Mary Northington, State W. M. U. Secretary of Tennessee, and Miss Blanche Sydnor White, State W. M. U. Secretary of Virginia. Miss Northington and Miss White and Miss Hannah Reynolds, W. M. U. Secretary of Louisiana, are making a missionary tour through Southern Louisiana, conducted by Mrs. M. L. Jenkins, Dean of Women at the Institute.

It was an impressive scene when, after an address by Superintendent Louis J. Bristow, eighteen graduate nurses were awarded their diplomas by Dr. J. P. Wahl, Chairman of the Hospital Staff, and when after reciting the Florence Nightingale pledge they were presented with the hospital pins by Miss Harriet Mather, Directress, and Miss Dixie Sample, Instructress.

President W. W. Hamilton, acting for the trustees of the Baptist Bible Institute, presented certificates and diplomas to and conferred degrees upon twenty-two graduates and commended to those who were going out representing the Baptist Bible Institute the faith which satisfies the heart, enlists the best that is in us, grows increasingly greater, is open to every one, and is equal to every emergency. All those who took the full degrees are in active work. One student goes as an army chaplain, and one as a missionary to China.

Special musical numbers, under the direction of Professor M. G. Beckwith, were rendered by a choir composed of singers from the Institute and from the New Orleans churches. The platform was probably never so beautiful with its arrangement of palms and ferns and growing plants and cut flowers.

Special attention was called to the W. M. U. course, to be led by Mrs. J. Wash Watts, and to the one year courses and the night classes.

Skin Discomfort

Eczema itching, chafing, smarting, etc., yield amazingly to the specially efficacious ingredients of

Resinol

MURINE
FOR
YOUR EYES
A Few Drops Every Night and Morning Will Promote a Clean, Healthy Condition!
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In closing the great throng joined in singing the alma mater hymn of the Institute. Hundreds of those who were present lingered, visited the Prayer Room, and talked gratefully to each other of the new day which has come to our Baptist cause in New Orleans.

—BR—
GOOD CITIZENSHIP

Rev. G. W. Riley of Clinton, who has delivered about forty addresses under the auspices of the Prohibition forces on the subject Good Citizenship, and says he has forty more he would like to deliver before July the 10th, spoke on last Sunday at an all-day service at Bethel church. At the close of the address he said, "How many of you think legalized wine, beer, hard liquor, and the open saloon would be helpful to the country? Please raise your hands." But not a hand went up. Then he said, "How many of you say down deep in your hearts, God forbid that such a day shall ever come, and God being my helper I will do all in my power against all alcoholic beverages under whatever name or content, and will vote against the legalizing of hard liquor and the open saloon, and will get as many as I can to vote with me on July the 10th? Will you please stand," and the congregation rose to their feet.

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The whole ship with every luxury is yours. Go with DR. J. McKEE ADAMS of the Louisville Seminary, Leader. Dr. Adams spent a year in the Holy Land and is a delightful, cultured leader.

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THE WICKER TOURS, Richmond, Va.

"What Saith The Scripture"
Most vital subjects Scripturally considered. Excellent study course. Should be in every home.

Price 25 cents in silver.
C. S. Wales, Blue Mountain, Miss.

Thursday, May 10, 1934

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Taylor
Young Peoples Leader—Miss Edwina Robinson
Mission Study—Mrs. Edgar Giles, Avalon, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

OUR PRAYER CALENDAR

12—SATURDAY

For Miss Fannie Taylor, missionary among Italians, Tampa, Fla.
Be glad in Jehovah, ye righteous.

—Psa. 97. 12.

13—SUNDAY

For divine guidance for sessions of Southern Baptist Convention and W. M. U. Auxiliary to S. B. C., Fort Worth, Texas.

Be strong and of good courage. —Josh 1:9.

14—MONDAY

For Rev. and Mrs. J. B. Hipps, Shanghai University, Shanghai, China.

It is Christ Jesus—who also maketh intercession for us.—Rom. 8:34.

15—TUESDAY

For Rev. and Mrs. D. G. Whittinghill, evangelistic and educational work, Rome, Italy, and Robert Whittinghill, Margaret Fund student.

Behold, we call them blessed that endured.

—Jas. 5:11.

16—WEDNESDAY

For Rev. and Mrs. W. C. Newton (on furlough), evangelistic work, Tsingtao, China, and Gene Newton, Margaret Fund student.

To the man that pleaseth Him God giveth wisdom.—Eccl. 2:26.

17—THURSDAY

Pray for Miss Marjorie Spence, Colegio Bautista, Temuco, Chile.

A good name is rather to be chosen than great riches.—Prov. 22:1.

18—FRIDAY

For Rev. and Mrs. C. W. Branch, educational work, Saltillo, Mexico.

Trust in Jehovah and do good.—Psa. 37.3.

—o—

Dates and places for our district meetings:

District I, Yazoo City, June 15.
District II, Greenwood, June 14.
District III, Water Valley, June 13.
District IV, Amory, June 12.
District V, Louisville, June 8.
District VI, Taylorsville, June 7.
District VII, Poplarville, June 6.
District VIII, Liberty, June 5.

—o—

To My Dear Margaret Fund Mothers:

I take this opportunity, when my own missionary mother will be visiting in dear old Mississippi to say with all my heart that I appreciate all that you are doing for me. My words shall be simple and direct but they carry with them the sincerest wish I ever had to make myself understood. I want to express publicly my thanks to the ladies of Mississippi who have so kindly sent me packages, letters, literature and their love and sympathy.

It has all been too wonderful. I haven't deserved the lovely things you have sent to me; as I write I feel quite unworthy because I have done nothing myself. But in spite of this I am now beginning to realize the real interest you have in foreign missions by the way in which you have shown an interest in me, a Margaret Fund student. I rejoice to know that the unsaved are not forgotten in the deep darkness and that there are yet those who will send, by their means, the Word of salvation to the lost.

If there have been any gifts or letters unacknowledged, I want to express my gratitude for them now, too. I am afraid that by a mistake on my part I may have caused some society to think that I am unappreciative of their in-

YOUNG PEOPLE'S COLUMN

YOU JUST CAN'T IMAGINE MISSING RIDGECREST

Pearle Bourne

You just can't imagine what you are missing until you know Ridgecrest Y. W. A. Camp. From a far look out into the blue immensities to new understanding of home scenes—such is Ridgecrest. Here is an enchanted life, smoothly served, abounding in sports, entertainment, rest, inspiration, information, all with glamorous interludes.

Give yourself ten days of such vacationing this summer.

This year if you miss Ridgecrest, you will miss Dr. Charles A. Wells of New York City, a well known missionary lecturer and cartoonist, and Miss Jeanette Rankin of Washington, D. C.; you will miss one of the finest groups of our own S. B. C. speakers and teachers we have ever had; you will miss a chance to see Mt. Mitchell or that other trip, rivaling the beauty of Mitchell, to Shumont from which Lake Lure and the rugged Chimney Rock country far below may be seen. You will miss Lake James, Little Switzerland, and Linville River Falls which afford a delightful trip en route to Ridgecrest. These are amid perfect surroundings. Lake James, the largest of the western North Carolina lakes, has a shore line of 152 miles and covers an area of more than ten square miles. Little Switzerland is a scenic section whose mountain beauty suggests the grandeur of the Alpine country. Places nearer Ridgecrest which you will miss if you miss Ridgecrest are Chimney Rock, Catawba Falls, Blue Ridge, Biltmore and others.

In addition to the scenes you will miss the program planned especially for you. We have planned a worthwhile program with new life, real action, new information, and a wider vision. This is the first year Mr. Charles A. Wells of New York City has been brought to any Southern group of young women. It is the first time Miss Jeanette Rankin has come to Ridgecrest. It is the first time we have ever even hoped for the presence of Mrs. W. C. James, Mrs. W. J. Cox, and Mrs. F. W. Armstrong all together. It is our first offer of a specially planned handcraft period conducted by Miss Alberta Stewart of Kansas City, Missouri. It is the first time for many years we have the promise of having Miss Carrie U. Littlejohn of Louisville, Kentucky. There are other "first" things which you cannot afford, nor do you want, to miss.

You will miss the fellowship of new and old comrades if you miss Ridgecrest.

"God must have loved the silence" is reaffirmed as one sits quietly to imbibe the beauty all about her. Facing a great mountain peak one thinks silently about the majesty and grandeur of God. Looking up into the sky on a clear night in the mountains one meditates upon the thoughtfulness of the Creator who "made the stars also." Calming the soul at vesper time as

terest. I thank you and pray that God will bless you.

With deepest, heart-felt love,

Your Margaret Fund Daughter,
Rachael A. Leonard,
2312 Hillsboro St.,
Raleigh, N. C.

—o—

SOME PARAGRAPHS FROM A COMMUNICATION FROM MRS. UNA R. LAWRENCE

HOME AND FOREIGN FIELDS has had some features of particular interest in recent months. In January 1934 there was a program for an Associational Mission Study Institute, prepared by Mrs. A. L. Aulick of Oklahoma, for which there have been many calls from all the States this year, found on the Making Missions Real page.

Beginning in January and running through April there has been a series of articles on the Mexican work, which might well be used as a supplement by any who are studying the old book, From Over the Border, or any more recent book on Home Missions, or material for a special program on the subject of the Mexicans in the United States. These are preliminary sketches which later will appear in book form, but for the present they can be found only in these four issues of HOME AND FOREIGN FIELDS. They are the most complete presentation of this field for Home Missions available as yet.

In answer to a very real need for a Sunbeam home mission course, the March issue carried a delightful study INDIAN FRIENDS, worked out by Mrs. William McMurry of Memphis, based on an adult book, THE PEOPLE OF THE JESUS WAY, but using supplementary material easily accessible to every leader. Until we can get the Primary books we so sorely need, this will help meet our need.

Supplementary to every study of foreign missions are the articles by Miss Coleman which the magazine is now carrying, bringing the information concerning the happenings on these fields down to date.

Urge the women everywhere to clip for their scrapbooks the current missionary news now being provided by both Boards in all the State papers.

Royal Service has been carrying some unusually helpful articles on both mission study and personal service in recent months. A recent issue contained an unusual article on a D. V. B. S. project carried to great success by the city W. M. U. of Little Rock. Your scrapbook of methods should catch every one of the recent pages of methods and plans of mission study. They will answer many questions.

—BR—

Hymns to be used at the Baptist World Alliance in Berlin will be printed in English and German.

one sits by the peaceful little lake she is prone to cherish the silent hope which deepens into a resolve that her nature shall become peaceful, her spirit calm and unperturbed, her heart sure and serene. In such high moments as these the real values of Ridgecrest which you do not want to miss are felt. It is a very truth—you just can't imagine what you are missing until you really know Ridgecrest.—The Window.

**THIRD INSTALLMENT
THE FIRST NEW TESTAMENT
CHURCH— LOCATED IN
JERUSALEM
C. M. Sherrouse**

—o—

"They that were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice and Cyprus and Cyrene, who, when they were come to Antioch spoke to the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed and turned to the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem, and they (the church) sent forth Barnabas that he should go as far as Antioch; who, when he came and had seen the grace of God, was glad and exhorted them all that with purpose of heart they would cleave unto the Lord; for he was a good man and full of the Holy Ghost and of faith; and much people was added unto the Lord." (Acts 11:19 to 24)

"Then departed Barnabas to Tarsus to seek for Saul; and when he found him he brought him unto Antioch. And it came to pass that a whole year they assembled themselves with the church (in Antioch) and taught much people. And the disciples were called Christians first in Antioch." Acts 11:25-26.

It seems generally believed that they were called Christians in division.

"There were in the church which was at Antioch certain prophets and teachers, as Barnabas, and Simon, and Lucius, and Manaen and Saul, and as they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they (the church) had fasted and prayed and laid their hands on them, they sent them away." Acts 13: 1, 2, 3.

These two missionaries were "sent away" by the church at Antioch under direct instructions from the Holy Spirit. When they finished the missionary tour they returned to Antioch, and when they were come and had gathered the church together they rehearsed (reported) all that God had done with them, and how He had opened the door of faith unto the Gentiles. And there they abode long time with the disciples." Acts 13: 1, 2, 3; Acts 14:26-28. And certain men who came down from Judea taught the brethren (the church at Antioch) and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they (the church) determined that Paul and Barnabas and certain others of them, should go to Jerusalem unto the apostles and elders about this question. And being brought on their way by the church (in Antioch) they passed through Phenice and Samaria, declaring the conversion of the Gentiles, and they caused great joy unto all the brethren. And when they were come to Jerusalem they were received by the church and by the apostles and elders, and they

declared all things that God had done with them. But there had arisen (in the church at Antioch) certain of the Pharisees who believed, saying, that it was needful to circumcise them and to command them to consider this matter. And when keep the law of Moses. And the apostles and elders came together to consider this matter. And when there had been much disputing, Peter rose up and said, Men and brethren, ye know how that a good while ago God made choice among us that the Gentiles by my mouth should hear the word of the gospel and believe. And God, who knoweth the hearts, bear them witness, giving them the Holy Spirit, even as He did unto us and put no difference between us and them, purifying their hearts by faith. Now, why tempt ye God to put a yoke upon the neck of the disciples which our fathers, nor we were able to bear? Then all the multitude (of the disciples) kept silence and gave audience to Barnabas and Paul declaring what miracles and wonders God had wrought among the Gentiles by them. After they held their peace James said, Men and brethren, Simon (Peter) hath declared how God at first did visit the Gentiles to take out of them a people for His name; and to this agree the words of the prophets. Wherefore my sentence is that we trouble not them who from among the Gentiles are turned to God; but that we write them to abstain from pollutions of idols and from fornication, and from things strangled and from blood. Then pleased it the apostles and elders, with the whole church to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas and Silas, chief men among the brethren; and they wrote letters by them after this manner: The apostles and elders and brethren send greeting unto the brethren who are of the Gentiles in Antioch and Syria and Cilicia; forasmuch as we heard that certain persons who went out from us have troubled you with words, saying, Ye must be circumcised and keep the law; to whom we gave no such commandment, (or instruction) it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul; men who have hazarded their lives for the name of our Lord Jesus Christ. We have sent Judas and Silas who shall tell you the same things by mouth. For it seemed good unto the Holy Ghost, and to us, to lay upon you no greater burdens than these necessary things; that ye abstain from meats offered to idols, and from blood and from fornication; from which if ye keep yourselves ye shall do well. So, when they were dismissed they came to Antioch and when they had gathered the multitude—the church—they delivered the epistle, which, when they had read they rejoiced for the consolation (for the advice and exhortation). And Judas and Silas exhorted the brethren (the church) with many words and confirmed them." Acts 15:1 to 33.

No papacy, no episcopacy, no ruling elders nor presiding elders in the entire record of this trouble

in the church at Antioch, caused by false teachers.

The church at Antioch sent messengers to confer with a church of same faith and polity, requesting counsel (advice) which was given after prayer and consultation and some disputation.

The apostles and elders assumed no authority; nor did they presume to dictate to the independent, self-governing, self-supporting, democratic local church in Antioch. If Peter was a pope he did not know it, nor was he ever aware of it. Paul preached the gospel to Gentiles in Rome two years in his own hired (rented) house. He addressed his epistle to the church at Rome as the "beloved of God, called to be saints," declaring that, "so much as in me is, I am ready to preach the gospel to you who are at Rome also; for I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." Rom. 1:16. He taught them that there are none righteous (naturally) no, not one; there are none that seeketh after God." Rom. 3:11.

"In thy sight shall no man be justified." Ps. 143:2.

These scriptures teach the necessity of regeneration before baptism and church membership; one of the chief distinguishing doctrines of Baptist churches since they began with the first New Testament church in Jerusalem.

—BR—

THE PANAMA COUNTRY

—o—

**A Resume of
Her History
Her Peculiarities
Her Missionary Outlook.**

—o—

By J. V. Tinnin, Pastor
Balboa Heights Baptist Church
Canal Zone
Part 1

Back home I used to attend Southern Baptist Conventions primarily to hear the congregational singing, to meet the brethren and to hear the missionaries. That, to me, was the distinctive feature of every Convention. Whenever a missionary got up and preached a sermon, as one would occasionally do, regardless of how good it might have been, I was disappointed. I wanted to hear the missionaries tell something about the far-away land where they labored, of the peculiarities of the people and problems they faced.

Doubtless I was not alone in this desire. From all over our Southern Baptist territory I receive letters from young people and older people in our church auxiliaries asking me to write them some interesting facts about Panama and our missionary work.

I am not a missionary, but my location and association with our Home Mission work in Panama is so missionary in aspect that I feel that any message I might write should bear directly on the historical interests of the country, which are many the peculiarities of the people, which are striking, and the problems our missionaries face, which are manifold.

The Balboa Heights Baptist Church is the only full-time self-supporting, white Baptist Church

throughout all Latin-America, from the Texas border to North Brazil. The building, a gift of the Home Mission Board, was erected during the pastorate of the beloved Rev. J. L. Wise, deceased. It is a gem of architecture and noted for its splendid acoustical effects. It is a singular thing that this is the second church I have served that was built by Dr. Wise, the former being at Natchitoches, La.

There are some disadvantages about a pastorate so isolated and far away, but I console myself with the adage, "The more princes there are, the less fun it is to be a prince."

Balboa Heights is the administration city of the Canal Zone. It is located on the Pacific side of the Isthmus, adjacent to Panama City. A wide street, the Fourth of July Avenue, is the dividing line. Panama City is as foreign and strangely interesting as any continental European metropolis. Balboa Heights, which is simply a large colony of Americans, employed in the operation and maintenance of the Canal and Panama Railroad, is sanitary, modern, picturesque and one of the most lovely places in all the world to live. From our veranda one can see the ships as they transit the canal. Beyond rise mountains like cones of tropical verdure which, with the exception of having been mapped for military purposes, are as wild as when Balboa crossed them to discover the Pacific Ocean over 400 years ago.

The Storied Tropics

The Isthmus is called the land of the Caribbean. The very words

**Do You Know
As Much As
Your Cat?**

She's a knowing cat.

She asks for little—just her meals, a saucer of milk and a place in the sun. She gets plenty of sleep and exercise. She never worries, never frets. What is the result? Such vitality and resistance that we say, "Cats have nine lives."

What does your cat do when she is not well? She eats catnip, if she can find it. She eats grass and certain green plants to which her instinct leads her.

Your cat takes herbs for a tonic.

Did you ever stop to think that Old Mother Nature, who supplies the herbs necessary to your cat's health, has also provided the herbs necessary to your own well-being?

You don't have to hunt for them as the cat does. The herbs you need are skillfully blended and compounded in Lydia E. Pinkham's Vegetable Compound, **NRA**, an old fashioned tonic that will help to restore your strength and energy.



**LYDIA E. PINKHAM'S
Vegetable Compound**

The Medicine Grandmother Used

Thursday, May 10, 1934

THE BAPTIST RECORD

15

breathe adventure and romance, and well they may for this was the scene of the very beginning of American history. Governments were established and overthrown here long before our forefathers set foot on Plymouth Rock. Old Panama, 12 miles below Panama City, was the first settlement on the Pacific coast. It was the Spanish capitol and treasure house in the New World. In 1671 this stronghold was surprised, sacked and destroyed by Henry Morgan, the adventurous Caribbean pirate. So completely was the city destroyed that the surviving inhabitants abandoned it and rebuilt at the present site of Panama City. Old Panama, a tourist shrine, is strongly fanciful; one loves to linger there. The fragments of those towering ruins stand there by the quiet Pacific like sentinels of picturesque loneliness.

One visiting this unique land enjoys many surprises. This otherwise torrid climate, approximately nine degrees from the equator, is moderated by the trade-winds and frequent rains. The highest shade temperature recorded has been 98 degrees, the lowest 59 degrees. The highest temperature I have seen here was 86 degrees, the lowest 68. Sunstrokes are unknown. The nights are always delightfully cool. A not uncommon sight in parts of Panama City is the little boys playing in the streets guiltless of clothing, their little brown bodies burned almost black by the tropical sun. "In the interior the natives have a happy custom of giving a boy a hat when he reaches the age of 8, a long-tail shirt when he is 10, and leaving it to him to collect the remainder of his wearing apparel as he develops his own ingenuity."

Another surprise is seeing the sunrise, apparently, in the west and set in the east. The hottest day in the year is Christmas; the coldest is the Fourth of July; water runs uphill at Miraflores locks; the people in their cars drive on the left side of the street instead of the right, and nobody but tourists wear Panama hats.

Among the most impressionable events I have experienced was the night I stood up to preach for the first time on a foreign mission field. As superintendent of missions, I was invited by one of our missionaries, the Rev. Norton Bellamy, to deliver an address at a Week of Missions service. The house was filled to its capacity, the service was worshipful, but the outside distractions were awful. Houses in the tropics are built for comfort, and comfort is dependent on ample ventilation. This meeting house was, for financial reasons, especially well ventilated. A group of children, playing about the doors, kept up a din; a prize fight was in progress in the adjoining hall. When the time came for me to speak I got up, hoping that one of the contestants would soon be knocked out. Sparring for time and praying for help, I suggested that they sing another song. I can not describe how beautifully these Jamaicans sing. One must hear to know. The song announced was one I had

never, to my memory, heard. The great audience rose to its feet and in mighty volume united their voices in singing the most beautiful and inspiring missionary hymn I had ever heard. I reached for a hymnal and hastily copied the first verse and chorus on the flyleaf of my Bible. That song was just the help I needed.

Sometime later I remarked to my choir director, "I heard a hymn for the first time the other night at a mission station which greatly impressed me. The title was 'We've a Story to Tell to the Nation'." She replied, "Your musical education has been neglected. That song is in our Modern Hymnal, No. 312."

Last summer I supplied a Sunday for Dr. M. E. Dodd at Shreveport, La., and lectured at the night service on Panama. In preparation for the evening service I told Prof. Blanchard, the choir director and organist, that I wanted the choir to sing, following the lantern talk, "We've a Story to Tell to the Nations." "Never heard of it," replied Blanchard, reaching for a hymnal. "Your musical education has been neglected," I announced. He played the hymn through and then sang it. "That is truly a great hymn," he declared. Later the choir filed in for rehearsal. The professor asked, "How many of you know 'We've a Story to Tell to the Nations'?" The summer-time choir of the First Baptist Church shook their heads in unison. "Your musical education has been sadly neglected," roared the director, "we will learn it."

I see in the papers where John Ramond is to lead the singing at the coming Southern Baptist Convention. I would suggest that he acquaint the brethren with this great missionary hymn, and that they in turn go home and teach this inspiring missionary message, commencing

We've a story to tell to the nations,

That shall turn their hearts to the

right,

A story of truth and sweetness,

A story of peace and light.

CHORUS

For the darkness shall turn to dawning,

And the dawning to noonday bright,
And Christ's great kingdom shall come on earth,

The kingdom of love and light.

—o—

(Next week's installment will give an interesting sketch of the discovery of the Pacific Ocean by Balboa; why the French failed in their attempt to dig the Panama canal, and the building of the Panama railroad.—Editor.)

—BR—

WAR

—o—

The Methodist Bishops' address had this to say about War.—War is another enemy to the human race which should no longer be tolerated by an intelligent, conscientious, honorable people. It is archaic, belongs to the jungle period of human development, and should be branded as an iniquitous and inhuman procedure. Its triumph seldom establishes right and justice. It leaves in its wake destruction, sorrow, hatred, and crushed humanity. Every effort to wreck the en-

tire war system is to be loudly applauded and vigorously supported. It is an unhallowed thing utterly contrary to the genius of Christianity. Patriotism should have a higher standard of testing than that which inhuman militarism provides. War should cease forever, because it is essentially wrong, and its instruments and agencies should be destroyed. Compulsory military training in any school or college, whatever its control or support, is out of harmony with the finest principles of a peace-minded people. The very atmosphere that allows war to be possible should be radically changed. Man is too great to be bound to such a vicious and inhuman method of settling disputes, making international adjustments, and establishing justice and right relations in the world. With peace-mindedness in the place of war-mindedness a new structure of human relations embracing all peoples will be created and humanity may then employ all its capabilities and powers in movements that make for cooperation, advance, and the lifting of the entire level of human welfare. Our Methodism is committed to every endeavor that will create peace on earth and establish good will among men.

—BR—

(Continued from page 10)

2. Christ's promise to "build" and protect His church.

Matt. 16:18-19: "Upon this rock I will build my church; and the gates of hell shall not prevail against it."

3. Christ called and ordained His disciples preparatory to the establishing of His church.

Matt. 4:18-20: "And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed Him."

Matt. 9:9: "And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he said unto him, Follow me. And he arose, and followed him."

Mark 1:19-20: "He saw James the son of Zebedee, and John his brother . . . and straightway he called them: and they left their father . . . and went after him."

Mark 2:14: "And as he passed by, he saw Levi the son of Alphaeus, sitting at the seat of custom, and he said unto him, Follow me. And he arose and followed him."

John 1:43-51: "The day following Jesus findeth Philip and said unto him, Follow me . . . Philip findeth Nathaniel . . . Jesus saw Nathaniel coming to him, and saith unto him, Behold an Israelite indeed, in whom is no guile!"

4. Jesus, after praying all night, took his disciples and ordained them apostles, and probably organized his church, and sent the apostles out to preach.

Luke 6:12-16: "And when it was day, he called unto him his disciples: and of them he chose twelve, whom he called apostles."

Matt. 10:5-8: "These twelve Jesus sent forth, saying, And as ye go, preach, saying, The kingdom of

heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give."

Luke 9:1-6: "And he sent them to preach the kingdom of God, and to heal the sick."

Luke 10:1-3: "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Said unto them, Go your ways: behold, I send you forth as lambs among wolves."

All faiths and denominations have their great men to whom they refer as founders of their churches and religions. The Presbyterians refer to John Calvin; the Methodists to John Wesley; the Lutherans to Martin Luther; the Church of England to Henry VIII; the Christian Church to Alexander Campbell; the Mormons to Joseph Smith; the Christian Scientists to Mrs. Eddy; the Baptists to Christ and the apostles. Christ is represented as the head and body to the church:

Eph. 1:22-23: "Gave him to be the head over all things to the church, which is his body."

Col. 1:18: "And he is the head of the body, the church."

The cornerstone and foundation:

I Peter 2:16: "Behold, I lay in Sion a chief cornerstone."

1 Cor. 3:11-13: "Built upon the foundation can no man lay than that is laid, which is Jesus Christ."

Eph. 2:19-22: "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the cornerstone."

Jesus refers to the church as "my church," not "a church."

Matt. 16: "On this rock I will build my church."

Paul calls it Christ's church:

Rom. 16:16: "The churches of Christ salute you."

Eph. 5:32: "I speak concerning Christ and the church."

—BR—

CHILDREN FROM THE BAPTIST HOME VISIT CLEVELAND

Many good things have come our way recently, but nothing has so touched our hearts as the visit of 33 of our children from the Baptist Home. Superintendent Miller's message, supported and re-enforced by the happy faces and lovely songs of these children stirred our hearts. We have determined to do more for the Home and take more personal interest in these dear children than we have ever done. Every family who had the privilege of entertaining these "little ones" is desirous of having them return. Their lovely manners reflect credit on those who have had the responsibility of training these little lives.

I. D. Eavenson, Pastor.

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Are you all in, tired and run down?

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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

The other day, I went over to Jackson with a nice gentleman, and after dinner got into a car with another nice one; we journeyed 60 miles to the southeast, and on the way I was mighty glad that my companion was also a good driver. So after a while, we arrived all safe at Magee, where you remember, Julia Frances and her father and mother live. So here I have been for several days, and will be for several more. There are always things to go to at Magee, almost more than there are at Clinton, but I've still got time to be writing to you. We go to church and Sunday school and the Sanatorium, and came near going to the picture show one night. This is about the time for the Jeannie L. Club letters to come, but I may be a little late in getting them this time. I already have Lura's letter, and a puzzle from her. We have been trying, Judy and Mother and I, to solve the puzzle tonight, and we know some answers to it, but they might not be the right ones, as they won't spell out a word with the first letters. See what you can do with it, and if you can't solve it, then Lura will have to do so. My idea about these puzzles is that the answers ought to spell a word with the first letters of the questions. Mrs. Mayo's always do, don't they? Besides Lura's letter and puzzle and dues, we have a letter from Mary Adelyn, with her dues. It's a pity about her being sick, isn't it? Suppose we all, right here, send her our love, and the hope that she won't be sick again soon? Here it goes! Have you got it, Mary Adelyn?

One more thing before I stop, as I have said it before, because I think it is very important. Remember that we don't want whiskey voted into our State, as it will be on July 10th, if we don't keep our minds on it. The whiskey people, those who make it and sell it and drink it, are going to keep their minds on it, you may be sure! Don't let Mother and Daddy and Cousin and Uncle and Aunt forget to register, for if they forget to do that, they can't vote against whiskey. Yes, I have registered, and we want all good people to do so. Talk to your dear people about it.

Much love, from
Mrs. Lipsey

Bible Story No. 18, May 9th

The Ten Lepers: Luke 17:12-19

Jesus was still on his way to Jerusalem, where he was crucified, when, passing between Samaria and Galilee, he was met by ten lepers. The dreadful disease of leprosy made them remain outside the village and far from the Saviour, for this was according to law. This disease caused fingers and toes, ears and lips to become sore and drop off in course of time. I do not know why so many were together, perhaps they heard He was coming along that way. They cried to Him, "Jesus, Master, take pity on

YALOBUSHA FIFTH SUNDAY MEETING

The fifth Sunday meeting of the Yalobusha County Baptist Association was held with Oakland Baptist Church last fifth Sunday. It was an evangelistic meeting along the lines of those to be held over the state later. There were not as many churches represented as should have been, but the local church attended well and so made up for the deficiency. The church and community entertained the meeting in

us." Without coming nearer, he told them to go, show themselves to the priest: when a leper thought he had signs of improvement, the law directed him to go to the priest to be examined. So these ten, with perfect confidence in this great Healer, turned as quickly as they could and proceeded to the nearest town. "And as they went," what a change came over them! Clean, red blood began to flow in their veins, diseased eyes took on new brightness, deaf ears received new power to hear, bent and twisted limbs were restored! As they went, they were healed. And how many went back to carry thanks to the Mighty Doctor who had made them well? Just one, and he was a Samaritan, a people that the Jews hated and would not associate with. Jesus asked what had become of the other nine poor fellows that had been made well. Did none of them wish to give glory to God? Then, there being no answer to this Jesus told this grateful Samaritan that he was all right, his faith had made him well. I think we may understand that this man received a blessing from the Lord, not only in his sick body, but in his believing heart.

—o—

Leland, Miss.
April 30, 1934

Dear Mrs. Lipsey:

I liked Mr. Cormier's picture very much, and I am glad to help him. I have been sick, but if tomorrow is warm I can go to school.

I am enclosing \$2.00 for Jeannie Lipsey Club No. 9, for April, 1934.

Your friend,
Mary Adelyn Milam.

I do hope you were able to go to school, Mary Adelyn, and that you didn't miss commencement while you were sick. The money came safely, and Mr. Cormier and the orphans will be glad, too. Thank you, my dear.

—o—

Wesson, Miss., Route 3,
April 30, 1934.

Dear Mrs. Lipsey:

I went to the Sunday School Convention at Shady Grove yesterday. Dr. Lowrey gave a talk and other people also. Mr. Cole played "When They Ring the Golden Bells for You and Me," and another pretty song.

Enclosed are dues for Jeannie Lipsey Club No. 3.

Yours sincerely,

Lura Clark

Thank you for the money and the puzzle; read my letter with regard to puzzle. That must have been an interesting meeting at Shady Grove.

—o—

Puzzle
By Lura Clark

1. A king of great wisdom.
2. Which mule did David say for his son to ride upon to bring him down to Gihon?
3. Who was Samson?
4. When was Adam born?

a splendid way, as Oakland always does. Pastor J. H. Page and his good people did their part well.

Moderator G. E. Denley presided. The song services were led by Pastor Page, Walter Hunter and Clyde M. Williams. J. H. Page discussed Bible Evangelism. R. L. Breland discussed the need of Evangelism in Mississippi. Dr. P. I. Lipsey, editor of the Baptist Record, preached a splendid sermon on Evangelism, speaking of the First Great Revival, using John the Baptist as the leader in it.

Baptist Student Union

Mississippi Woman's College

The picture is finished! It was finished on Sunday night, April 29, with the installation of the new General B. Y. P. U. officers. We have a new canvas on the easel. As Virginia Cooper, the retiring B. Y. P. U. General Director gave her artist's smock to Velma Beachman, the General Director-elect, the new vow was taken. We must pause to comment on the old picture. There was success in every stroke; there was determination in each line; there was God in its beauty. Could there be a more perfect picture? Indeed—we wonder, but herein lies the challenge that was given to Velma. She accepted her vow with graciousness, and with God as her helper she expressed her desire to be the guiding artist in painting next year's picture. From Abby Holcomb, Ona Upton received her smock for Assistant General Director, whose part in the picture is to develop its content. The B. Y. P. U. can work only through its members, so to Ona, who expressed her willingness to increase the content of the picture, there lies fields that are ready for harvest. Fannie Saxon, the retiring secretary, who has kept the picture measured and balanced through her mathematical skill, gave her smock to Sunshine Crisco, who accepted it with earnestness to put next year's picture

in the balance, so there would never be any wanting. The divine spirit must lead, as it has under the supervision of Christine Penny as General Daily Bible Readers' Leader. To Elizabeth Lee she gave her smock, so that Elizabeth may put into our future picture a manifestation of God, which will be visualized even before the artist's touch that comes from the pallet. Mrs. Kathleen McManus, as General Pianist, will continue to add tone with her lovely music, re-echoing God's love to all.

As we see such a force of select students arrayed to carry on the B. Y. P. U. work on our campus next year, we see in each one a jewel, and so we face next year joyously.

The Life Service Band met in the B. S. U. room on Sunday afternoon. The following program was given:

Devotional "Prayer"—Willie Mae Spiers.

"The Master's Minority"—Adelle Martin.

"Prayer Mates"—Ona Upton.

A round-table discussion on "Experiences of Answered Prayer."

Our very interesting program was closed by a duet sung by Helena Wood and Inez Hartley.

Jayne Styles,

Correspondent.

After a splendid dinner in the homes of the members, following a brief song service, J. B. Flowers discussed Baptist Responsibility in Evangelism. Dr. P. I. Lipsey spoke on the present liquor situation. J. M. Metts spoke on Prayer and Evangelism, pinch hitting for J. R. G. Hewlett who could not be present. The Program Committee, consisting of J. M. Metts, G. E. Denley and T. T. Gooch, was authorized and requested to arrange for a county-wide speaking campaign in Yalobusha County just before the election on the liquor law in July, a campaign against its adoption. A small offering was made to defray the expenses of the campaign in the State. Those present seemed to be opposed to the legalization of hard liquor.

—Reporter.

COMMENDING

Bro. R. W. Merrill, pastor at Hondo, Texas, is coming to Mississippi to visit an uncle at Carrollton, Mississippi. Bro. Merrill will drive

through from the S. B. C. and expects to reach Clinton Saturday night, May 19th and will remain in Mississippi through the 27th. He would like to supply some pulpits, either for pastors or vacant churches. In fact he would not be averse to returning to Mississippi for a pastorate. Will you please give publicity to this fact of his presence in the state and his willingness to supply either or both the 20th and 27th and greatly oblige.

I was in college with Bro. Merrill. He is a fine, loyal brother and stands four-square to all our organized work. He can be reached in care of S. B. C. to May 18, Clinton, in care of Mrs. Gray, his neice, Jennings Hall, through 21st, Carrollton to 26th. Glad to note the increase for April on missions and benevolences.

With best wishes,

Truly and sincerely yours,

W. A. McComb.

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